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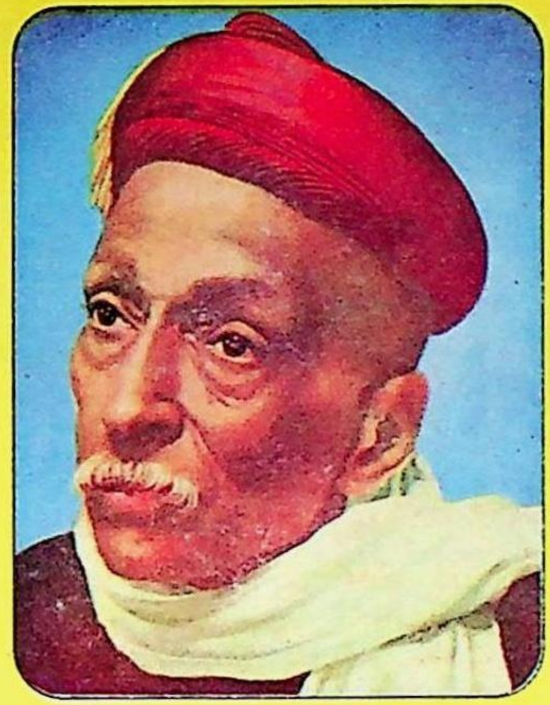

PATHWAY TO GOD

A QUARTERLY JOURNAL OF SPIRITUAL LIFE
DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

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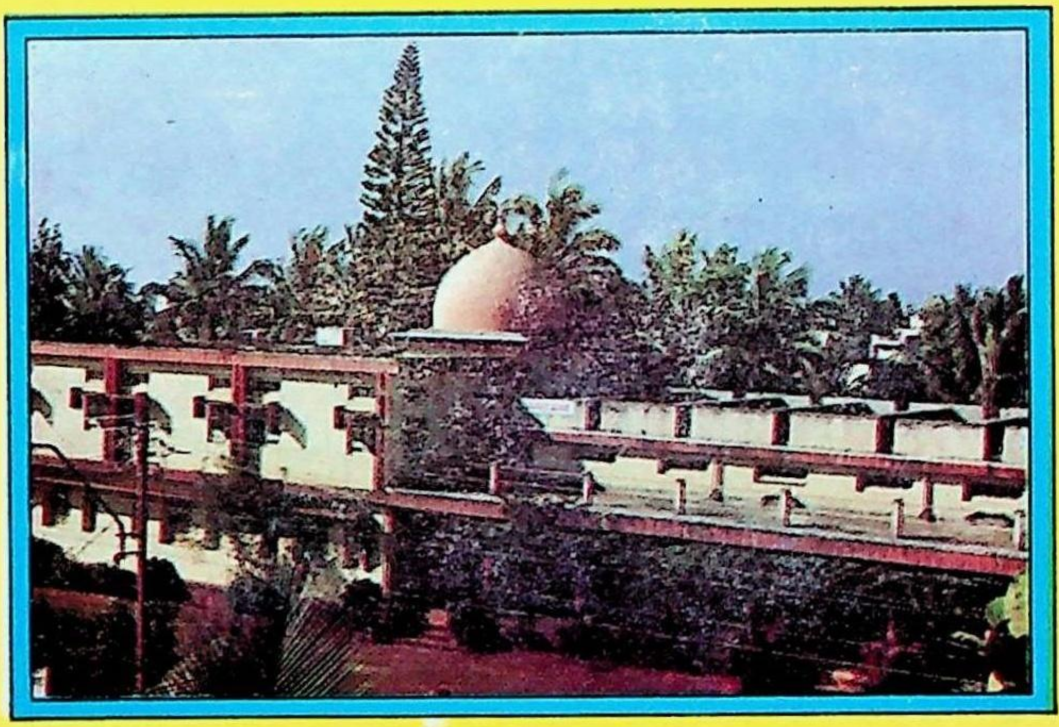

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ONE HUMANITY
ONE WORLD

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Prayer

to Lord Shri Dakshinamurty Shiva

(Stanzawise translation in English)

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यं साक्षात् कुरुते प्रवोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Though the whole world is contained within Him, He sees it outside Him by means of Māyā, like a reflection in a mirror; like a dream which appears outside him for a person who is asleep. While explaining the same, who gives the individual self a vision of oneness with the (all pervading) Brahman, to Him I offer my salutations, who is the same in the form of my Guru, Shri Dakshinamurty Shiva.

वीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनर्
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Just as the sprouting bud is hidden in the seed, the visible world was contained in Brahman when unmanifested. But when manifested by means of Māyā, it attained the attributes of space, time, name, shape etc. in different forms. Like a magician, who creates a scene by means of his magic, I salute the Greatest of Yogi who creates the whole world just by his wish, who appears in the form of my Guru, Shri Dakshinamurty Shiva.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते
साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

That you are The Brahman even in things which are termed as evil in this world, is imparted as real knowledge to desciples through what is stated in Vedas, to realise The Truth and who puts an end to their falling again & again in the ocean of worldliness, to Him I offer my salutations, who appears in the form of my Guru, Shri Dakshinamurty Shiva.

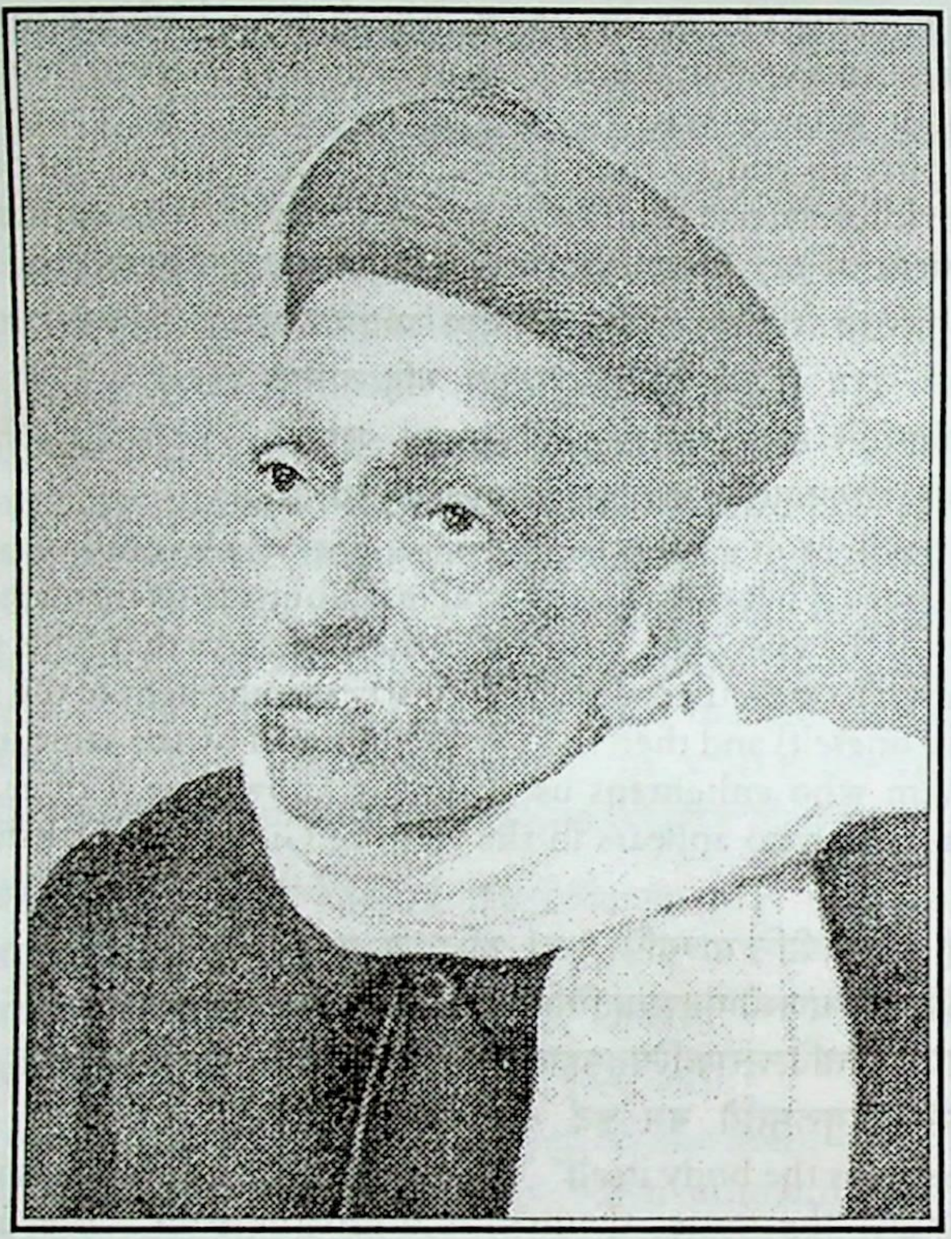
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिःस्पन्दते ।
जानामीति तमेव भान्तमनुभात्येत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥४॥

Like the light of a lamp kept inside a pot which is full of holes on all sides is felt outside, the soul is felt outside us through the senses of the eyes, ears, nose etc. When one says that "this soul is known to me", then alone one clearly sees the light of the soul (inside oneself) and then the world illumined by the same light. To Him who enlightens us with this knowledge, I offer my salutations, who appears in the form of Guru, Shri Dakshinamurty Shiva.

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशं वा दिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥५॥

"The soul is the body itself" "The active principle of life is itself the soul" "the senses themselves mean the soul" "the fickle intellectual faculty itself is the soul" "the soul is a vacant entity" and likewise statements presented by the ignorant women, the children, the blind and the silly as the eternal truth is the gross result of the play of Māyā, which is destroyed by Him, whom I offer my salutations and who appears in the form of my Guru, Shri Dakshinamurty Shiva.

SHRI GURUDEV DR. R. D. RANADE



Birth :
Jamkhandi
3-7-1886

Nirvana :
Nimbal
6-6-1957

Thus Spake Gurudev.....

With his great powers, what can He not do ? God, indeed, is the Universal Mover. He moves the body as well as the universe. Who makes this body move ? Who can make us speak except God Himself ? It is God only that can make us hear or see... He it is who can make even the leaf of a tree move... God has filled the whole universe inside and outside. What can be lacking to Him in His universal presence ? Man's business in only to rest in God and to carry on His work without asking anything for him. Let the body be delivered over to God and God will do as He pleases. He is the support of the world and will bring about the proper thing at the proper moment... We should have no other belief except this. God is all-powerful and can achieve anything whatsoever. Why need a man care for anything at all ? He pervades the universe and directs the will. What can He not accomplish ?

- (in Mysticism in Maharashtra P.331)

❑ ❑

A study of the problem of mystical realisation in Vedanta would show that realisation is a combination of knowledge, Yoga and Bhakti. A full-fledged life of mysticism reconciles alike the claims of intellect, emotion and action. It would be wrong to say that mere intellect or mere emotion or mere action leads to the realisation of the supreme ideal. One or the other of these may be stressed, no doubt, but all must be present in a greater a lesser degree but enable one to attain to divine bliss. Jnana, Bhakti and Yoga far from contradicting one another, corroborate one another.

- (in Vedanta as Culmination of Indian Thought P. 162)

❑ ❑

EDITORIAL

Thinking Clearly

Man is a social being with emotions & sentiments and is endowed with the abstract qualities of ego, mind & intellect. All these are utilised by him in his interactions with the world at large. He interacts with his fellow human beings & environment. The resultant effects of these interactions are stored in the memory cells of the brain as its data bank. This data bank also contains the resultant effects of past births as well as the information gathered by the individual by way of reading & learning from various sources. When an individual starts his thinking process to work on a problem he comes across or a circumstance he faces, the data provides him the material to come to a conclusion or a solution. Can this data bank make him think clearly ? The conclusion or the solution depends on the comparison with the available data bank material and thus arises out of comparison. The greater is the data bank, the clearer is the thinking and the conclusion nearer to correctness. If an individual's data bank is poor, the conclusion can be completely off the mark. Thus to come closer to correctness, groups of persons come together, when decisions of importance are involved, in the form of a committee, senate, cabinet, board of directors, groups of scientists, so that the collective data bank of expertise of the constituents of the group is utilised.

What happens, when a man comes across a completely new situation or an unheard of problem & his data bank is unable provide an answer ? He uses his power of imagination, his sixth sense, the higher sense of intuition to come to a conclusion. Well-known generals like Chhatrapati Shivaji, general Römel or Alexander the great, utilised their power of intuition to snatch victories for their small armies, though overwhelmed by large numbers. So do the research scientists engaged in solving their problem with deep concentration. From where does this intuition come from ? It comes from the undisturbed unwavering stillness of the mind. It arises from the supra-mental state, higher than normal thought processes and intellect.

According to scientists as well as philosophers, the world is a phenomena of relativity and cannot provide absolute knowledge. The gigantic industrial economic complex into which the whole world is transformed evades solutions to problems of the society. One solution creates another problem. Fresh clear thinking is needed to solve the problem arising out of the previous solution. The chase of solutions & problems is going on endlessly. No finality comes in sight. Take the cases of world economic conditions, health & welfare problems, diseases & medicines, governance through communism, capitalism and democracy. In all cases, the thinking was clear in a particular set of time & space frame. Later, it was noticed that it was not clear enough & further clarity of thinking is needed to fine-tune the system. Similarly population control is a necessary measure but it has already created the problem of less youth & more old people.

To deteriorate with time is in-built in the nature of any worldly system. For thinking to be clear, the thinker needs to be unbiased and objective. As long as, one is participating in the affairs of the world, his objectivity & unbiasedness has limitations. One may not be aware of this fact while in the act. Unless one is absolutely aloof, absolutely detached, one cannot be objective and unbiased in the real sense.

The sages said, out of their own experience, that this condition of absolute aloofness, absolute detachment was achievable, when they could go into a Samadhi - a trance with deep concentration - with Zero-thought condition. Absolute knowledge, then, reveals itself. What was revealed to them ? That participation in worldly affairs is an unending rigmarole, the world and human psychology are ever-changing in a cyclical pattern and one cannot come out of it unless one renounces all worldliness. 'Thinking clearly', the thought processes and intellect are relative terms and absolute knowledge is not achievable through them. Therefore, they renounced the world, lived in forest caves away from society. Whatever part of life span was left over, they would spend the same in thoughts of the progress of the spirit towards Godhood. They thought of God alone & lived with God.

For the common man, Bhagwadgeeta prescribes detachment and dutifulness in all his actions, whether they are concerned with family life, management in various spheres of activity, trade, governance or any other field of life. When constituents of society follow this dictum, then only the society will be ideal, ethical and worth the pleasure of living.

According to the Indian Philosophy, such a state of worldly societies was available in the first cycle of the four aeons, viz. the Kṛta-yuga. Then onwards, the system follows the path of deterioration through the Tretā, Dwāpar and Kali Yugas. Deterioration reaches its peak in last of four i.e. Kali-yuga and the condition becomes irretrievable. Nature, then invents its own ways of self-annihilation to come out of the chaos that sets in, such that the cycle can restart with the Kṛta-yuga.

Mythology gives the period of Kali-yuga as 4,32,000 years (out of which 5100 years are past) but knowledgeable persons, after study of the list of kings in Tretā & Dwāpar, say that the period is around 25000 to 30000 years.

Whatever be the sooth-saying part of the Indian Mythology, though it is in the nature of any worldly system to deteriorate, optimism is ingrained in the nature of man. This optimism and effort towards excellence is due to the manifestation of divinity in him. If men are able to banish attachment, greed and egoistic possessiveness from their minds the world will be no less than a heaven and living a pleasure, no less than a Divine Bliss. If men of religion and leaders of society with their minds devoid of these three ills, preach the same to all individuals in the society, such a reconstruction can usher in a new civilization where the needs of all will be fulfilled and the gains of science will be utilised for the welfare of the society.

❑ ❑

The tomb and the Samadhi of Kabir which exist at Mazhar will stand as an eternal monument of unity of spiritual realisation to be attained in Hinduism or Islam, and for that matter in any other form of religion. The present writer is tempted to believe that the place should be called अघहर *instead of* मझहर. *It is a place where our sins will be washed away, and which will, therefore enable us to advance on the path of spiritual realisation.*

- Gurudev Ranade

(in Pathway to God in Hindi Literature P. 330-331)

Eternity Compressed in Time :

My Reminiscences of Shri Gurudeva

(Continued from last issue)

We have till now considered the moral effects experienced by God-realisers according to Shri Gurudeva. But the realisation of God being the finest and the noblest human occupation, it is accompanied by beatificatory and theopolitan effects "which culminate in the saint's visualising the Millennium or the Kingdom of God upon earth." As the world has recently entered a new Millennium in a temporal sense, I cannot but blissfully recall my first visit to Nimbal in June 1950 i.e., half a century ago, on the instruction of my Ph.D. research supervisor Professor Vināyaka Hari Dāte. It appears to me more than mere coincidence that the birth centenary of Professor Dāte falls on 1st June 2000, and preparations are afoot in Jodhpur to celebrate it in all earnestness by hundreds of his students and disciples, in view of the great services rendered by him to the cause of Philosophy and spiritual life.

It is now evident that when Shri Gurudeva gave his approval to his able student and disciple Professor Dāte of Lingaraj College, Belgaum to accept the appointment offered to him by the far-away Jaswant College, Jodhpur, in 1948, he very much intended that the JñānaGanga flowing in Karnataka and Maharashtra should be carried to Rajasthan also. It need not be over-emphasised that Professor Dāte was eminently successful in fulfilling the expectations of Shri Gurudeva. Indeed, I was fortunate enough to have studied for my M.A. and Ph.D. degrees under Professor Dāte.

When I enrolled myself as a research scholar for Ph.D. degree in Philosophy under the guidance of Professor Dāte in 1949, I little knew that the ground was being prepared for my spiritual revolution. After I spent almost an year studying books and journals related to my research topic "Absolutism in the East and the West", Professor Dāte advised me to visit Nimbal in June 1950. He told me that my research subject being a comparative study of eastern and western Absolutism from the angle of Mysticism, I would benefit immesurably from personal contact with the philosopher-mystic Professor R. D. Ranade, the like of whom come to this world only once in thousands of years. Himself being a philosopher and a mystic in the tradition of Shri Gurudeva, Professor Dāte earned high reputation as a scholar because of his unique commentaries on the 'Prasthāna Trayī' i.e., the Brahma-Sutras, (Vedānta Explained, 2 Volumes), the Upaniṣads (Upaniṣads Retold, 2 volumes), and the Bhagawadgītā (Brahma Yoga of the Gītā), and several other philosophical works including the 'Yoga of the Saints'. Again, he brought the spiritual message of the greatest Marāthī saints to the very doors of the Hindi-speaking people in general and spiritual aspirants in Rajasthan in particular by his lucid rendering in Hindi verse of the 'Jñāneśvarī' of Jñānadeva, the 'Abhanga Gāthā' of Tukārāma, and the 'Dāsabodha' of Ramadāsa with explanatory and critical introductions.

I can vividly recall his handsome person with sharp facial features and clad in white shirt, trousers and coat, and snow white turban, entering our class exactly on the stroke of the bell. His lectures on A.E. Taylor's Metaphysics, F. H.

Bradley's Ethical Studies, Rashdall's Theory of Good and Evil and Pringle-Pattison's Idea of God kept the class spell-bound because of lucidity of explanation and eloquence of his delivery. As for his reverence for Shri Gurudeva, it was unfathomable.

Verily, my first visit to Nimbal half a century ago on the instruction of my great teacher Professor Dāte turned out to be the eternal encounter with my eternal Guru in the company of eternal spiritual brothers at the eternally holy place ! That event in time was indeed pregnant with eternity. All spiritual activity in time is undoubtedly stamped with eternity. Spiritual domain is beyond time. As saint Tukārāma says, "We have been companions of God from time immemorial. God has taken us along with Him... When God took Laṇkā I was there. When God tended the cattle, I was there... Tuka was present when Śuka went to the mountains to attain Samadhi." (Mysticism in Maharashtra, p.311).

After paying this small tribtue to Professor Dāte, I now turn to the description of the beatificatory experiences of Mahipati and Purandaradāsa as given by Shri Gurudeva. Shri Gurudeva calls them as the two "monologues" which contain the essence of the "raptures of spiritual experience." First monologue viz., 'inneninnenu', 'What else remains to be achieved now ?' contains the post-ecstatic utterances of Mahipati whom Shri Gurudeva regards as "one of the greatest of Karnataka mystics, and for that matter of the whole world." Paying further tribute to that great saint, Shri Gurudeva refers to Mahipati's height of spiritual experience, his profoundity of thought, and his powerful style which make an everlasting impression on the mind of the reader.

Mahipati having experienced the "innermost secrets of Reality", falls into a mystic rapture while unraveling them.

He exclaims, "When the highest desire I could ever contemplate is fulfilled, what else now remains to be achieved? My teacher has shown his highest secret inside me, what else now remains to be known ? All my accumulated Karma has come to an end. The germination of further Karmas has also ceased. What else now remains to be done ? Sañcita, of course, has disappeared. Prārabdha and Kriyamāṇa have become meaningless, because they are now inspired by God. There can evidently be no āgāmi karmas at all, as the seeds of all karma have been burnt away." He further tells us that inside himself the 'sign' (kuruhu) of self-vision has made its appearance. What, therefore, remains to be seen ?" Shri Gurudeva explains that the 'sign' is evidently the Form of God by which He chooses to reveal Himself before the vision of the aspiring mystic. The aspirant has pleased God by his moral purity and all-absorbing concentration on the Name. Hence the 'sign' is nothing but the divinity made manifest before the vision of the aspirant. Shri Gurudeva says that Mahipati obtained illumination in the form of the 'sign' and surrendered himself to the will of God. (Pathway to God in Kannada Literature, p. 305). In this context Shri Gurudeva recalls that Bahiro, a Hindi poet-saint, after mentioning various kinds of liberation, one rising above the other, regards that 'śaranagamanamukti (liberation through surrender) as the highest of all kinds of libetation.

While emphasising a rare mystical quality possessed by Mahipati, Shri Gurudeva points out that the poet-saint had dedicated all the states of his consciousness like jāgṛti, suṣupti, svapna and turiya to the service of God. Such complete self-surrender on Mahipati's part made it possible for him to clear the mystery of his mind. He grasped the innermost meaning of the spectacle of emotions and thoughts presented by his mind. "All doubts and desires came to an end," says

Mahipati. Shri Gurudeva here recalls the mental condition of the great mystic of the Muṇḍakopaniṣad in the moment of his vision of God - "All the knots of his heart are broken, all his doubts are solved, and the effects of his actions are annihilated. when once he has seen God, who is higher than the highest." He explains that so long as doubts and desires torment the mind of the aspirant, he remains away from God. Mahipati's mind was perfectly composed in unitive experience. He exclaims, "The two measures (of corn) have been now reduced to one, 'implying that the two minds have now been reduced to one, 'immanaviddaddu ommanavayitu', there has been communion between the devotee and God. Shri Gurudeva cites the parallel experience of the celebrated Hindi poet-saint Maula, who joyfully exclaims, 'benāmakāekanama hokara rahatānā rāhā' i.e., the two names became one and the whirlgig of existence ceased. Giving us an insight into the very mind of Mahipati, he says, "When the whole mystery of existence is cleared, when all the past actions have been destroyed, when complete self-surrender has become an existential fact, when in short, he has become one with his spiritual teacher, it is no wonder, if the life of Mahipati became entirely Divine." (Ibid., p. 306).

The second post-ecstatic monologue dealt by Shri Gurudeva is authored by Purandaradāsa viz., 'haridāsara sanga dorkitu', I have obtained the company of the devotees of God, what remains now to be achieved ? My Guru's teaching has borne fruit. Nothing, therefore, remains to be attained. Continues Purandaradāsa, "Just as a young one of the eagle is safe under the protective wings of the mother-eagle, so also I am secure under the protection afforded by my Guru's teaching." When this infinite support and protection of the Guru is there, my desire for going after different deities has ceased,' says Purandaradāsa. Again, it is due to blessedness that all attachment to the life of the world comes to an end. The name of God then becomes rooted in the tongue of the devotee. Consequently, says Purandaradasa, God's Form becomes steady before him. Shri Gurudeva explains, "If our mind is steady, God's Form is also steady. To Purandaradasa, God has become his very father and mother, and he entertains no doubt whatsoever that he has become the recipient of God's grace. When this grace of God descended like gentle drops of rain on Purandaradasa, he entered the abode of bliss; it became impossible for the saint to give expression to the tumultuous joy he felt in his heart. Finally, Purandaradasa tells us that his entire lineage on both sides of his parents has become purified, and that he is in possession of the lustrous Form of God." (Ibid., p. 307-8)

(To be continued....)

- Professor M. L. Sharma,

115, Malviya Nagar, Jodhpur - 342 011.

❑ ❑

"All that is good to thee, O Nature, is good to me."

- Marcus Aurclius

"God hath given, and God hath taken away. Blessed be the name of the Lord."

- Old Testament

"God is in the heaven and all is right with the world."

- Robert Browning

(From Pathway to God in Hindi Literature P.58)

Śaṅkarācārya's Ātmabodha

(Sanskrit script followed by English translation)

(Continued from last issue)

(3)

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याविद्यां निहंत्येव तेजस्तिमिरसंघवत् ॥३॥

As there is no (mutual) contradiction between (Nescience and action), the action cannot remove or destroy Nescience. (On the contrary) knowledge alone destroys Nescience, as the light removes the mass of darkness (3).

Expl. : Śaṅkarācārya in his Ātmānātma-viveka has said that the root-cause of pain / sorrow in worldly life is Nescience, through actions. He remarks :- "What is the cause of sorrow ? Embodiment. What is the cause of embodiment? Actions. What is the cause of actions ? Passions like attachment. What is the cause of passions like attachment ? The sense of egoism. How does this sense of egoism spring? From non-discrimination. What is the cause of this non-discrimination ?[14] Nescience."

From this it is clear that the action lies in the series of effects arising from Nescience. That is why Action does not become contradictory to Nescience. Now, when two things are mutually contradictory, then only one destroys the other. For example, light and darkness are mutually opposed; hence light destroys darkness. Now, knowledge (vidyā, jñana) is contradictory to Avidyā (Nescience) which is the root-cause of sorrow. And hence knowledge alone can destruct Nescience.

Only knowledge is capable to destroy Nescience. That is why knowledge alone is said to be the only means for release.

The concept of Nescience / Avidyā is very important in the philosophy of Śaṅkarācārya. Some explanation of this Nescience will be found later on in this article. This Nescience is opposed[15] to knowledge (jnāna-virodhi); hence it is destroyed by the knowledge (of Atman or Brahman). That is why it is said that the knowledge alone leads to salvation.

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What happens after Nescience is destroyed by knowledge of Self is narrated in the following fourth verse.

(4)

अवच्छिन्न इवाज्ञानात् तन्नाशे सति केवलः ।
स्वयं प्रकाशते ह्यात्मा मेघापायेंऽ शुमानिव ॥४॥

Due to Nescience, the Self becomes as if limited[16] (by the body etc.) Just as the sun shines by its own light, when the clouds go away, so also when there is the destruction of that (Nescience), the Self (alone) by himself remains shining (4).

Expl. : The sun is self-luminous. Sometimes the sun is partially or fully covered by clouds. Then partially or fully his light is hindered. Due to the limiting adjuncts (upadhi) of the clouds, the light of the sun appears to be partially or fully enveloped. But the light of the sun is not at all affected by the clouds. When the clouds are dispersed, the sun is seen to be shining only, as it was formerly.

Similar is the case with the Self. Nescience becomes the limiting circumstance for the self-luminous Self. This Nescience[17] can be either samaṣṭi (totality) or vyaṣṭi (singularity); moreover it possesses the three qualities namely Sattva, Rajas, and Tamas. Nescience-totality has pure sattva as its prominent quality. Atman or Brahman with the upādhi of Nescience-totality appears as the God, (iśvara) possessing qualities like omniscience, etc. The nescience-singularity has defiled sattva (i.e. sattva mixed to a large extent with rajas and tamas) as its prominent quality. Brahman with the upadhi of nescience-singularity appears as individual soul (jiva) possessing qualities like less knowledge, etc. (See Vedānta-sāra).

Just as the great sky with upadhis like a jar, a house, etc. appears limited like jar-space, house-space, etc., so also Brahman due to upādhis of the two fold Nescience appears limited like God or individual soul. Yet the upādhi of Nescience does not remove the nature of Atman / Brahman. As soon as the upādhi of Nescience is removed by the knowledge of Atman, the Atman shines in its own nature. So long as the Self was covered by Nescience, it appeared to be non-shining. But when the nescience is destroyed, the Self shines in its own original self-luminous nature.

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The question - what happens to the knowledge after it has destroyed Nescience - is replied in the following verse No. fifth.

(5)

अज्ञान-कलुषं जीवं ज्ञानाभ्यासाद् विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतक-रेणुवत् ॥५॥

Knowledge first makes very clean, with the study or practice of knowledge, the individual soul dirty/unclean due to Nescience, and then it itself vanishes, as the seeds of Kataka themselves perish after making (muddy/dirty) water very clean/clear (5).

Expl. : Due to the limiting adjunct of the Nescience, Brahman appears as the individual soul. The latter appears to have become soiled or unclean due to Nescience. Knowledge removes Nescience. This knowledge is obtained by means of the practice[18] of hearing (śravana), thinking (manana) and constant contemplation (nididhyāsa). The knowledge of Brahman/Atman thus acquired removes Nescience and makes the individual soul clean (i.e. devoid of the dirt of Nescience), and makes him realise his identity with Brahman.

Now, here a question arises : Just as light which destroys darkness can go on remaining to be light, so also does the knowledge that removes Nescience continue to exist ? The reply is : No. Nescience-destroying knowledge itself perishes; it does not continue to remain a separate thing. What happens is this :- After the removal of Nescience, the individual soul becomes Brahman that is one without a second. Hence in its case the former knowledge cannot exist. The idea of knowledge involves the idea of the knower and the knowable. But when the individual soul becomes Brahman, there remains nothing to be known (See Verse No.41) Hence the knowledge perishes by itself, as the fire vanishes after consuming fuel.

For the disappearance of the Nescience-destroying knowledge, Śaṅkarācārya has given the example of the seeds of Kataka. In ancient days, seeds of Kataka were used to clarify muddy water. These seeds made the water clean, and then perished after merging with water. In a similar way, the knowledge after destructing Nescience gets merged in the soul who has become identical with Brahman. There does not remain any independent existence of that knowledge.

Here one should remember :- Brahman is beyond all types of opposite pairs. Naturally it is beyond the contradictory pairs of knowledge and ignorance. Moreover, Brahman is one without a second. Hence the knowledge after destroying Nescience perishes. There remains only one Brahman.

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If individual soul is the same as Brahman, then what is the nature of this world and the empirical life in which the soul appeared to be acting and enjoying ? This question is answered in the following two verses.

(6-7)

संसारः स्वप्नतुल्यो हि राग-द्वेषादि-संकुलः ।
स्वकाले सत्यवद् भाति प्रबोधे सत्यसद् भवेत् ॥६॥
तावत् सत्यं जगद् भाति शुक्तिका-रजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥७॥

The empirical life (saṁsāra) filled with (passions like) attachment/love, hatred, etc. is indeed like a dream. (It vanishes when there is awakening of the soul's identity with Brahman). Dream at its own time (i.e. so long as the dream lasts) appears as if it is true, but becomes false/non-existent, when there is (the state of) awakening (6).

So long as the non-dual Brahman that is the basis (adhiṣṭhāna) of all things is not known, the world appears to be true. For instance : (In the illustration of the conch and silver, so long as the conch is not known) the silver appearing on conch seems to be true (7).

Expl. : That the world is relatively true is shown here with two examples - dream and conch-silver.

A conch was lying on sands. It was not cognised as the conch; hence there appeared silver on it. Here the conch is the basis (adhiṣṭhāna); as it was not cognised as conch (i.e. due to the ignorance of the conch), silver was superimposed on it i.e. conch appeared as silver. Similar is the case with Brahman and the world. Brahman is one without a second, non-dual. It is the basis of all. But it is not cognised. So due to the ignorance of Brahman, the world was superimposed[19] on it.

Now, the silver appears to be true/real, so long as the conch is not cognised as conch. Likewise, the world appears to be real, so long as Brahman is not cognised.

A similar case is that of the dream. Dream seems to be true/real, so long as it lasts. But when there is waking state after the dream is over, the dream becomes unreal/untrue. Empirical life is exactly like a dream. The empirical life is there due to the superimposition of the world on Brahman; it is filled with passions like attachment, hatred, etc., it appears to be real. But when there is awareness/awakening (of Brahman), the superimposition of the world perishes and the empirical and human life all become false and non-existent.

It was said above that the world is superimposition (adhyāsa) on Brahman. Superimposition is explained thus : Cognition of a thing there where it is not (atasmin tad-buddhiḥ). e.g. Conch is not silver. But to cognise conch as silver is superimposition of silver on the conch.

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How does the world appear falsely ? What is its material cause? These questions are answered in the next verse number eight.

(8)

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्ग-स्थिति-लयान् यान्ति बुद्बुदानीव वारिणि ॥८॥

Just as bubbles arise in water which is the material cause and support of all (bubbles), remain (for sometime), and then perish there in the water, so also (many) worlds appear on the ruling God who is the material cause and the support of all (the worlds), exist (for sometime), and then get merged there (in the God) (8).

Expl. : This verse refers to the creation and sustenance and destruction of so many worlds. But in this connection the view-point of Śaṅkarācārya's Monism-alone has to be understood. According to Monism-alone from transcendental point of view, Brahman/Atman is the only reality; the world it false; the individual soul is Brahman. Still from empirical view-point the creation etc. of the world is narrated on the basis of superimposition (adhyāropa). This can be briefly stated thus :-

Nescience becomes an upādhi (limiting adjunct) for Atman/Brahman. The world 'upādhi' is a technical term in Monism-alone. A thing or a quality which makes another thing appear in a limited form or in a different nature is called upādhi. e.g. A jar, a house, etc. make the unlimited sky appear as space in the jar or in a house i.e. in a limited form. Hence jar, house, etc. become an upādhi of the sky/space. A red flower placed near a white crystal makes the crystal appear red. Here the red flower becomes the upadhi of the crystal.

The Nescience which becomes an upādhi for Atman is beginningless. It possesses the qualities Satva, Rajas, and Tamas. Further this Nescience can be looked at from two view-points namely that of singularity and that of totality. Nescience-totality has the quality namely pure Sattva as the prominent one. When such Nescience-totality becomes the upādhi of Brahman (that is qualitiless in itself) appears as qualified (saguṇa) (=God); the latter coming to possess omniscience, omnipotence, etc. is called God (Īśvara) who becomes the cause of the world. Moreover, this Nescience-totality has two[19A] powers - one of concealment (āvaraṇaśkti) and the other of projection (vikṣepa-śakti). Sentient Brahman with the upādhi of this Nescience having these two powers becomes the[20] efficient cause of the world, due to its own prominence, and also becomes the[20] material cause of the world, due to the prominence of its upādhi. Akāśa springs from Sentience-Atman having as upādhi the Nescience possessing the power of projection in which the quality Tamas is preeminent. From this Akāśa emanates Air, then Fire from Air, then water from Fire, and then Earth from Water. Now these elements (bhuta) from Akāśa to Earth are said to be subtle (sukṣma) elements. From these subtle elements there arise on one side subtle bodies, and gross/great (sthula) elements on the other side. A subtle body is constituted by seventeen elements namely five senses of knowledge, five motor organs, five vital breaths, mind and intellect. When the process of Fivefold[21] combination (pancikaraṇa) takes place in the subtle elements, there arise five great/gross elements (mahābhuta) namely Akāśa, Air, Fire, Water and Earth. Then from the various mixtures of these five gross elements arise all non-sentient (acetana) small and big things in the world.

In view of the above-mentioned statement, it becomes clear how Īśvara/Parameśvara is the basis/foundation of all the worlds; how he is the material cause of the cosmos. All worlds proceed from God, subsist/remain on the basis God, and after destruction they merge in God. To explain this matter, the example of water-bubbles is given here. Water is the basis factor and material cause of bubbles. Bubbles originate in water, subsist in water for sometime, and finally merge in water. Like these water-bubbles, all worlds proceed from God, subsist on God for some time and after destruction go back to God.

From the above, one may start to think that the world really originates from God, that there is real creation etc. of the world from God. But that is not so. There is world only from empirical view-point. From real, transcendental point of view, there is neither creation, etc. of the world, there is neither[22] bondage nor release, etc. The world being superimposition is mere illusion. The world appears real only from the phenomenal point of view.

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Due to Nescience, the world is superimposed on Atman/Brahman. Atman as adhiṣṭhana is all-pervading. On Atman are imposed or imagined all things in the world. This is declared in the following Verse No.9.

(9)

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥९॥

Things like bracelets etc. are imagined on the gold. In a similar way, all things of various types are imagined i.e. imposed on Atman who is existence-sentience, who is immanent everywhere, who is eternal, and who is all-pervading (Viṣṇu) (9).

Expl. : Gold is basic. From it are made bracelets, rings, etc. The gold is immanent in all these things. The latter are imagined on the gold itself. Though their sizes, etc. seem different, still they are basically gold, and hence it is said that they are imagined on the gold that is the basis.

Similarly various things in the world are said to be imagined on the Self. Just as a snake is imagined on a rope in semi-darkness, so also the world is imagined on Atman. The preceding Verse No.8 had stated that all worlds proceed from the God. But that does not mean that there is a real creation of the world. On the contrary, as stated in Verse No.7, world appears falsely on Atman, as a snake appears on a rope. From empirical point of view, there is creation and so on of the world. But from transcendental point of view the world, being an appearance has no independent existence of its own. Śaṅkarācārya in his work named[22] Tattvopadeśa has said that there is neither the creation nor the destruction of the world. The point is that the world is mere superimposition[22-A] (adhyāsa); the world is a mere illusion like the mirage. So all things in the world are nothing but imagination only.

Here Ātman is said to be Viṣṇu. The word Viṣṇu is derived from the root viṣ to pervade. So the word Viṣṇu means all pervading. Atman is all pervading. It is immanent (anusyūta) in the world. It is existent at all times (sat); hence it is eternal. It is pure consciousness only. On such Atman are imagined i.e. imposed all things of various types in the world.

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Really speaking, all-pervasive Ātman is only one. But due to upādhis, it appears many. This is illustrated with the example of sky, in the next 10th verse.

(10)

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।
तद्भेदाद् भिन्नवद् भाति तन्नाशे केवलो भवेत् ॥१०॥

All-pervading Ākāśa contained in various type of limiting adjuncts appears to be different due to those different limiting factors (yet actually it does not become different). In the same way, all-pervading Self (vibhu) the master of various senses when found in various limiting adjuncts appears to have become different owing to these various limiting circumstances (but actually it does not become different). Just as the ākāśa, on the removal/destruction of the limiting adjuncts, remains only one, so also after the destruction of those limitations, the Self alone remains (as only one and non-different) (10).

Expl. : Space (ākāśa) is basically one and without limits. But when it is contained in limiting things like a jar, a house, etc. it appears to have become different as jar-space (ghaṭākāśa), house-space (maṭhākāśa), etc. But when the limits of a jar, etc. are destroyed, space as one only remains as it was. This means that the upadhis like a jar and so on do not affect or work out any change in the space.

Many upādhis come to the Self. There are different upādhis in the microcosm and macrocosm. Due to them Atman appears to be different. To wit :-

Nescience-totality is the upādhi in Brahmāṇḍa. It is called the 'causal' body; there are two other bodies - the subtle and the gross. When in Brahmāṇḍa, Ātman is caught in these three bodies, it is respectively called Īśvara, Sūtrātmā, and Virāṭ. Nescience-singularity is the upādhi in the Piṇḍa. It is called the 'causal' body; there are two other bodies- subtle and gross. When in Piṇḍa, Atman is covered by these three bodies, it is respectively called Prājna, Taijasa, and Viśva. The matter can be put in a tabular form as follows :-

(A) In Brahmāṇḍa

Name of Upādhi	Name given to Ātman
Causal body	Īśvara
Subtle body	Sūtrātmā
Gross body	Virāṭ

(B) In Piṇḍa

Causal body	Prājna (ātma)
Subtle body	Taijasa (ātma)
Gross body	Viśva (ātma)

But when these upādhis are removed/destroyed, the Self remains as it is in its own original nature. Upādhis cannot affect the nature of the Self. So the Self though it appears different due to different upādhis, remains the same, without any change in it.

In this verse, from the view-point of the upādhis of the sense-organs, the Self is called Hṛṣīkeśa i.e. master of the senses. The Self caught in the upādhis of various sense-organs is not actually limited, though it appears to be so. In fact the Self remains vibhu i.e. all-pervading. On the destruction of the upādhis, the all-pervading Self remains as it is.

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References :

14. आत्मनः किंनिमित्त दुःखम् । शरीर-परिग्रह-निमित्तम् । शरीर-परिग्रहः केन भवति । कर्मणा । कर्म केन भवतीति चेद् रागादिभ्यः । रागादयः कस्माद् भवंति इतिचेद् अभिमानात् । अभिमानोऽपि कस्माद् भवति । अविवेकात् । अविवेकः कस्माद् भवति । अज्ञानात् । (शंकराचार्यकृत आत्मानात्मविवेक).
15. अज्ञानं..... ज्ञान-विरोधि । (आत्मानात्मविवेक).
16. The word "avicchinna" in the original printed text is a misprint. The word ought to be "avacchinna" (= limited).
17. One thing is vyasti (singularity) and a group or collection of many things is samasti (totality). e.g. one tree is singularity, while a forest (= collection of many trees) is totality.
18. Cp :- नित्याभ्यासादृते प्राप्तिर्नभवेत् सच्चिदात्मनः । (शंकराचार्यकृत अपरोक्षानुभूति, १०१).
19. See Footnote 8 supra.

19-A. सच्चिदानंद-स्वरूपं आवृणोति इति आवरण-शक्तिः । ब्रह्मादि-स्थावरान्तं जगद् जलबुद् बुदवत् नाभरूपात्मकं विक्षिपति सृजति इति विक्षेप-शक्तिः । (विद्वन्मनोरंजनी टीका on वेदान्तसार).

20. Material cause is that substance from which an effect is produced. e.g. Jars are produced from clay. So clay is the material cause. All causes other than the material cause are called efficient causes.
21. The process of Fivefold Combination is explained later on under Verse No.12.
22. न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥
(शंकराचार्यकृत तत्त्वोपदेश, ८१).

22-A. अध्यस्तो रज्जुसर्पोऽयं सत्यवद् रज्जुसत्तया ।
तथा जगदिदं भाति सत्यवत् स्वात्मसत्तया ॥ अद्वैतानुभूति, ६८.

(To be Continued.....)

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Pramāṇas in Yoga Philosophy and Mental Health

1. In the Yoga system of Patañjali pramāṇas as instrumental causes of knowledge (pramā) play a significant role, because they generate forms of knowledge which are conducive for the yogic concentration. Pratyakṣa (perception), anumāna (valid inference) and śabda (testimony) are the means of knowledge (YS : 1. 7). The main aim of this paper is to analyse the nature and function of pramāṇas and show that they remove mental impurity due to false beliefs, illusions and other projections and consequently facilitate the attainment of the yogic state of tranquility.

2. Since pramāṇas are citta-vṛattis, it is necessary to explain the concepts of citta and vṛatti. Citta as a product of pṛakṛti includes intellect and mind (citta śabdena antaḥkaraṇaṁ buddhim upalakṣhyati, YTV:I:1). It undergoes various modifictions due to the three guṇas: sattva, rajas and tamas. It becomes conscious by the reflection of self (dṛstuḥ). Citta undergoes modifications whenever it is affected by the external objects through the sense organs. If the consciousness of the self is reflected in citta (mind stuff), there arises the impression that citta is the experiencer. Normally the self becomes aware of objects in the external world through its association with the citta.

3. In the process in knowledge, the nature of puruṣa as self is not altered even though self is considered to be the

locus of cognitions. And citta depends on the self for the illumination of cognitive activities. Consequently self is deeper than cognitive and conative functions. The known objects are independent of the knower and cause of the cognition of an object is different from the thing itself. There are five stages of citta. Whenever citta is dominated by excess of rajas, it is called kṣipta or restless and is agitated by the objects. Even if attention is fixed on objects due to passions and interests, it is only a temporary phenomenon and lacks yogic significance. Citta is called mudha, if it is permeated by more tamas and is blinded with inertia. Citta is vikṣipta or distracted when it is unstable due to natural defects such as pursuing the pleasure and avoiding the upleasant; this is the condition of the ordinary mind. These states are considered to be imperfect due to the association with the three guṇas, sattva (purity), rajas (activity) and tamas (impurity) and it is necessary to refine the functions of citta by means of regulation of the mental modifications. The remaining two stages of citta are called ekāgra or single pointed and niruddha or restricted. The mind in the stage of ekāgra is full of sattva guṇa and is directed to single object of meditation. In the state of niruḍḍha mental developments or modifications are stopped but only mental impressions (samskāras) remain.

4. Pramāṇas as sources of knowledge are considered to be the mental modifications (citta vṛtti : Y.S:I. 5-7). The Yoga system has identified, perception, valid inference and testimony as the sources of knowledge (pramā). Vāchaspati in his Tattva-vaisaradi (I.7) defines pramā (knowledge) as an apprehension of a newly presented thing and is caused by the function of the self and the instrumental cause of his is pramāna (source of knowledge). According to this definition, pramā is justified true cognition. Pratyakṣa prama (perceptual knowledge), inferential knowledge (anumiti) and

testimonial knowledge (śābda-pramā) are justified by the corresponding pramāṇas; pratyakṣa, anumāna and śabda respectively. Each pramāṇa produces knowledge only and removes false beliefs. Thus it is necessary to consider each pramāṇa which yields specific type of knowledge.

Pratayksa-pramāṇa : In perception mental modification is directly related to the external object. Accordingly, perception is that source of direct knowledge in which citta (mind) is affected by some external object through the sense organs. Since the system of yoga is realistic, the things perceived are the objects and events outside the mental modifications. However, our knowledge of the external reality is derived from sensations and mental concepts. In the act of perception, the perceiver, the object and the relation between them are explicit.

5. The perceived objects, according to Yoga system, consists of generic and particular qualities. It may be asked, how an illumination of an object in the form of knowledge found in the self can be the result of the fluctuation situated in the mind-stuff ? It is replied (YTV.I.7) that perceptual knowledge occurs when the intelligence (chaitanya) is reflected in the mirror of thinking substance and assumes the form of that substance in so far as the fluctuation of the thinking substance has the form of the object. Since fluctuation has its being in the thinking substance, there is ground for the relation of the source of true perceptual cognition and the result or knowledge which have the same locus namely, the thinking substance.

In an act of perception, there is an explicit relation between the subject, and the object. When a perceiver looks at a pot before him, the cognition is of the shape, colour and the utility of the object. If the perceiver continues to observe the pot, the same cognition will be developed into the proposition : "I am perceiving a pot" (YBV.I.7). Accordingly the idea of pot is a specific transformation of the mind-stuff in order to match the corresponding objective object. Thus our perceptual knowledge of the external objects consists of true cognition of the object through specific form of sense experience structured in the modifications of the mind-stuff.

6. Anumāna-pramāṇa (Sound inference) : After perception, anumāna pramāṇa is considered as an important source of inferential knowledge which is not derivable from perception. Because, perception gives the immediate knowledge of particular objects, whereas anumāna yields knowledge of imperceptible object based on reason and perception as the grounds. Anumāna-pramāṇa consists of true premisses and true conclusion which are legitimate modifications of the mental stuff (citta-vrattis). According to Yogabhāṣya (I.7), valid inference is that modification of the mindstuff which referes to the relation present in things belonging to the same class as the subject of the conclusion (anumeya) and absent from things belonging to classes different from the subject of the conclusion. For example, the moon and stars possess motion, because they get from one place to another like Chaitra and they are unlike Vindhya mountain which does not get from one place to another. On Vachaspati's elucidation (YTV.I.7), it is clear that above pattern of inference is similar to Nyāya theory of syllogism eventhough it is similar to sāmānyatodraṣtānumāna in Nyāya system. Above argument may be explicitly stated as:1. Pratijñā (statement to be proved) : The moon and stars possess motion. 2. Hetu (reason) : Because they move from one place to another place. 3. Vyāpti (general statement or Law) : All movable things from one place to another place possess motion. 4. Upanaya (application) : The moon and stars which move

from one place to another place are pervaded by motion. 5. Nigamana (conclusion) : Therefore, the moon and stars possess motion. The syllogistic structure of this argument may also be expressed as follows.

1. Major premise : All things moving from one place to another place possess motion.

2. Minor premise : The moon and stars get from one place to another.

3. Conclusion : Therefore the moon and stars possess motion.

7. Above inference is formally valid and material correct, because it conforms to the rule of *modus ponens* also and it is impossible to deduce false conclusion from true premises. First premise is analytic statement, because the analysis of subject term implies the meaning of the predicate term; accordingly, if a thing gets from one place to another necessarily implies its motion. However, converse is not true, something may posses motion without any displacement, for example, a moving fan fixed at a certain place. Thus the inference : All things having motion get from one place to another, a fan has motion; therefore it gets from one place to another, eventhough formally valid conclusion is false. But the following argument is invalid. All things getting from one place to another possess motion, something posses motion therefore that thing, gets from one place to another. Invalidity can easily be checked on the basis of true premisses and false conclusion.

8. Śabda-pramāṇa (Testimony) : Testimony is an important source of knowledge. Since it is considered after perception and inference. Normally, testimony is based on perception and reason. Testimony is an assertion of trustworty person. A trustworthy person normally gets his knowledge

of facts by means of perception and/or by observation and then he communicates it by means of words to some other person (YB:I.7). And the successful verbal communication implies a legitimate relationship between the fluctuation in the mind-stuff of the hearer and the fact intended by the trustworthy assertion (tadartha-viṣaya). In other words the cognitive configurarions in the mind of the speaker are similar to the cognitive configuration (buddhi-vṛtti) of the hearer. A person is trustworthy if he possesses dexterity of the sense organs, insight and compassion (YTV.I.7). Accordingly the hearer gets required knowledge of facts from trustworthy person and hearer may in turn communicate his knowledge to some other person. Testimonial statements are testable by means of observation and reason. If a testimonial information is about observable facts, it is possible to verify that statement if necessary. Similarly, testimonial knowledge derived from the conclusion of valid inference may tested by means of the rules of inference.

9. Pramāṇas are also the criteria of true cognitions, because they distinguish adequately true cognitions from false cognitions. There are two types of false cognitions which are also the modifications of the mental-stuff. Viparyaya as false cognition (misconception) is an erroneous idea which is refuted by a pramāṇa; it has its object a positive fact. Accordingly there is an incompatibility between two mental-modifications of true and false cognitions. For example, the erroneous visual perception of two moons is corrected by the actual (sad-viṣaya) visual perception of the moon. There are also inferential errors which arise due to invalid reasoning. False conclusions are rectified by means of valid inference. Another type of error is known as the predicate-relation (vikalpa YS:I.9) which arises on account of an absence of perceptible objects. Thus it is different from both pramāṇa

and viparyaya mentioned above (YS.1.7-8). Vikalpa as false cognition is also corrected by an appropriate pramāṇa.

10. However, memory (smṛati) as cognitive modification of the mental-stuff is in the form of true or false cognitions. To the question does the mind-stuff remember the presented idea or does it remember the object ? In the case of the idea the form of the process of knowing is predominant and in the case perceptual remembrance the object known is predominant. Normally false memory cognitions are corrected by means of true memory cognitions which are derived from the pramāṇas.

11. It is necessary to consider the status of self during the modifications of the mental stuff. The Yoga-sutra I.4. states that at the time of the functions of the mental-stuff, the self takes the forms of the fluctuations. The Yoga-bhasya implies that the mind-stuff is like a magnet and as an object suitable to be seen by the self as witness, and the relation between the object and the self is that between observed and the observer. Hence, the self experiences the fluctuations of the mind-stuff.

12. Pramāṇas are the means for conscious concentration (samprajñata-samādhi), because it is due to deliberation on cognised objects, or of reflection on subtle objects, or of joy or of sense of personality (YS.I.17). Deliberation (vitarka) is the direct experience of the mind-stuff when it is directed to its supporting object. Reflection (vicāra) is the subtle experience (YB.I.17). Further by the cultivation of friendliness, compassion, it is possible to attain the undisturbed state of the mind-stuff (YS.I.33). Thus pramāṇas as the instruments of knowledge remove the mental impurities like ignorance and error. Consequently pramāṇas lead to fruitful effects in practical affairs.

A. Abbreviations :

YS = Yoga-sūtras of Pātañjali. YB = Yoga-bhaṣya of Vyāsa. YTV = Tattvavaiśāradi of Vācaspati. PR = Pātañjala Rahasya of Raghavananda. B = Bhāsvati on Yoga-bhāsya by Hariharananda Aranya.

B. Notes :

1. Yogaḥ samādhiḥ YB : I.1, YTV : I.1, B : I.1.
2. YB.I.1, YGV : I.1., YV.I.1., YS.I.1. B : I.1.
3. YB : I.5-7, YTV : I.5-7, PR : I.5-7, B : I.5-7.
4. YB.YTV.PR.B : I.7.
5. YB.YTV.PR.B : I.7.
6. YB.YTV.PR.B : I.7.
7. General premises is explicated in Tattva-vaiśāradi. I.7.
8. The process of inferential thinking is a necessary condition for the actualisation of the state of conscious concentration.
9. The knowledge of śabda is also necessary for the distinction between śabda, artha and pratyaya in the pursuit of samprajñaha-samadhi.
10. YB.YTV.PR.B : I.7-8.
11. In Yoga system the concept of viveka-jñāna plays an important role for understanding the distinction between puruṣa and the elements of prakṛti. Thus the pramāṇas are necessary for the adequate analysis of the relation between language reality and experience within the conceptual frame work of the Yoga system.

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In the midst of great worries, in these troublous times, we have to depend upon the spiritual anchorage. I am sure, in God all things will be right. Let us pray to Him that He may give us strength and light to visualise His purpose.

In the life of every person, there arise, certain occasions when one has to show the greatest courage of the soul and steadfastness in devotion to spiritual life. Very often inspite of the dark clouds and the heart breaking thunder, the face of God may appear in the lightening in the midst of suffering and sorrow.

- From Gurudev's Letters

Minerva Press

Editorial Evaluation

Title : Spiritualism, Mind, Yoga and Religion in Indian Philosophy
Author : P. D. Dharwarkar
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India has much to offer to the world by way of its rich cultural heritage. The Indian civilisation is one of the most ancient ones. When the super powers of today were primitive colonies, Indians were already well versed in the arts and sciences. The discovery of the zero, agriculture, weaving, metallurgy, alchemy - the examples will fill a page. Unfortunately, the scene is not so pleasant today.

India today is an underdeveloped Third World country. The golden island of yore is torn apart with strife and a lateral going away from the culture that has been instrumental in its rise at one time. Thoughts pertaining to looking for a solution in our ancient history are slowly generating more interest and strength. It is at this propitious moment that Mr. P. D. Dharwarkar has submitted his manuscript on the Indian religion.

This book leads the reader step-by-step into the intricacies of the Indian heritage. These essays are very precise and pithy pieces on the dimensions that comprise the meaning of mind, soul and higher existentialism. Written in a simple and easy-to-understand language that can be understood by many, *Spiritualism, Mind, Yoga and Religion in Indian Philosophy* fulfils the need of the hour to a great extent. The power of the mind and meditation have been explained in depth as stepping stones to gaining a semblance of peace of mind in the turbulent times that we live in.

As a directive to an alternate way of life, this book is an invaluable gem in the world of books. I am very happy to recommend that Mr. P. D. Dharwarkar join the growing family of Minerva Press.

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Bhagwadgeeta & its exposition by Sant Dnyaneshwar

Chapter XIV गुणत्रयविभाग योग

The Father of all Beings
The Three Basic Modes of Life

(Sanskrit script followed by English Translation)

(Continued from Jan.-March'2000 issue)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

The fruit of actions resulting from goodness is said to be Sattvic i.e. righteous & blameless while that resulting from Rajas i.e. worldly desires is pain and those from Tamas i.e. dullness & sloth is ignorance.

Sant Dnyaneshwar explains -

The fruit of actions resulting from Sattva i.e. Goodness, as said by scriptures, is natural in giving happiness & knowledge & therefore unique. The fruit of Rajas i.e. worldly desires appear outwardly sweet & pleasing but when tasted is found to be bitter & resulting in pain & unhappiness. Like the buds of a poisonous plant that are always poisonous, in a similar way, the fruit of actions resulting from Tamas i.e. sloth & inertia produce nothing but ignorance.

सत्त्वात्संजायते ज्ञानं रजसो लोभे एवच ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेवच ॥१७॥

Knowledge arises from Sattva i.e. Goodness; Greed arises from Rajas i.e. worldly desires and negligence, delusion and errors from Tamas i.e sloth & inertia.

Sant Dnyaneshwar explains -

Oh Arjuna, just as the cause of daylight is sun, in a similar way, Sattva i.e. Goodness is the cause of all knowledge. Just as forgetting one's identity is the cause for non-duality, Rajas or worldly desire is the cause of greed. Oh knowledgeable one, Tamaṣ, i.e. sloth & inertia is the cause for the three fold defects of delusion, ignorance & errors. Just as a person holds a plum fruit on his palm to explain its marks & quality to others, I have explained in detail the characteristics of the three modes of life viz. Satva, Rajas & Tamas to knowledgeable & thoughtful persons. While knowledge cannot spread its light in a man's mind without Satva i.e. Goodness, Rajas & Tamas become the means to take a man down to the depths of the lowest of degeneration. Therefore, some persons adopt righteous goodness as their prime nature throughout their life, while others take recourse to devotion with renunciation to enlighten themselves with true knowledge.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्य गुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥

Those who establish themselves in Sattva i.e. the mode of Goodness progress upwards (on the ladder of evolution). Those who are given to Rajas i.e. worldly desires remain in the middle (a state of stagnation) and those in the mode of Tamas i.e. sloth & inertia go downwards (on the ladder of evolution) towards degeneration.

Sant Dnyaneshwar explains -

Those who live with 'Goodness' throughout their life, progress to a higher state (towards Godhood) after they cast off their body. Those who live only with worldly activities and desires, are reborn after death in the human species more or less in the same state and have to participate again in the duality of happiness & unhappiness, pleasure & pain, love & hate etc. The bondage with duality does not end. Likewise those who cannot come out of sloth & inertia, earn an invitation to degeneration & sink downwards. Oh Arjuna, I have thus explained to you the attributes of the three basic modes of life, which thrive under the control and guidance of the all-seeing, all-powerful Self, residing in every individual. The all-powerful Self takes on the attributes of its own will and makes the individual behave accordingly. A man dreams that he is a king; his kingdom is invaded by another king; fights battles with him and gets victorious or vanquished. All this imagination of the individual is within himself. Likewise, the attributes of the three modes are different from each other, but if we keep these attributes aside and look objectively, we see the Almighty Self, the pure unchangeable Brahman only.

Here, Sant Dnyaneshwar points to the evolution of the soul through the attributes of the three modes of life towards Godhood. The soul has to rise from the initial stage of sloth, inertia & ignorance and enter the second stage of struggle with a variety of worldly activities for material enjoyments and reach the final stage of merit and goodness for pursuit of knowledge and happiness. We are insecure till the Sattva is able to overcome the Rajas & Tamas within us & set us on the final stage of progress towards knowledge of the Self. The highest stage is to go beyond the three modes, rise above the ethical and moral levels, progress towards Godhood and Realise the ultimate spiritual goal.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

When the seer (a knowledgeable man) perceives no agency other than the three modes (for progress) and comes to know what *is beyond the modes viz Brahman, attains My Being (his identity becomes one with Me)*

Sant Dnyaneshwar explains -

Of all the things that I have told, one has to remember that there is nothing other than Brahman. It is under the influence of the Brahman that the attributes of the three modes act because of the existence of the body. When we burn the wood, the fire takes the shape of the wood; the combination of the earth and water is seen in the form of trees; When milk ferments, it takes the shape as curds; sweetness appears in the form of sugarcane; likewise the subtle body and the mind themselves assume the attributes of the three modes and get overpowered by them. However, Oh Arjuna, though the subtle body gets entangled with the attributes of the three modes it's a wonder that the knowledgeable person, aspiring for liberation, does not get deluded by them. Though it is a fact that the body is under the influence of the three modes, the sight of the aspirant on the state beyond the three modes, does not get diminished. Now, I will tell you about this liberation which is attainable almost effortlessly, as you are as ardent a listener as a wasp buzzing on a lotus. The secret is the same that I told you before viz. that the spirit (or the soul) does not get affected by the three modes but remains aloof from them. Once, one is enlightened with this knowledge, one is able to perceive that the spirit is separate from all the activities of the body. When one wakes up from a dream, he becomes aware that he is separate from the dream; when one stands on the shore of a lake & shakes the water, the images multiply though he knows that the original image is one only; when a man plays the part of a woman in a drama, he is neither deluded by his womanlike actions nor forgets that he is a man; likewise one should be hold the true perception of one's self and observe the activities of the three modes on the body with aloofness. Just as all the seasons on the earth come & go, but the sky remains aloof, one's self remains unaffected by the activities of the body due to the three modes. Once, this dawns on oneself, his ego merges with The Self and he says that he is not the cause of the activities but only The Witness. The cause is not himself but the modes only.

When the spring begins, the trees & forests bloom; when the sun rises, the stars disappear, the petals of the lotus open up, a lens can concentrate sun's rays and create fire, the darkness dissolves; all these occur because of the power of sun, but the sun does not look at them. Likewise, one is the power in the body but is non-active. "I provide the power for the three modes to act on the body, but I do not participate in them. What remains aloof is myself". When this knowledge dawns on a man, Oh Dhananjaya, he has reached beyond the three modes.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥२०॥

When the embodied soul transcends the three modes that arise from the body, it is freed from birth, death, old age & pain and attains immortality.

Sant Dnyaneshwar explains -

The person who transcends the three modes; unmistakably knows the Brahman, because he has settled down in that state through knowledge. To say it more clearly, he attains my identity as the river attains the identity of the sea once it flows into it. Like the parrot who is used to sit on the horizontal bar inside the cage, flies out & sits on the branch of tree and gets freed, the person who transcends the three modes, gets freed and is not affected by the attributes of the three modes, though they continue to act on his body.

He then understands that his Self and Brahman are not different from each other.

Oh knowledgeable Arjuna, the person who is snoring loudly in deep sleep, wakes up to his true state of existence in Brahman. The mirror of ignorance in which he sees himself as an image of duality in the form of pleasure & pain, happiness & unhappiness falls to the ground & he is freed. The strong wind of ego of his body stops blowing and the river of life of his being flows into the sea of Divine Self, which is my own identity. Just as the rain clouds disappear in the sky at the end of rainy season without any shower of rain water, similarly when his Self merges in my Divine Identity, the three modes do not affect him, though he is in the body. If a lamp is kept in a glass house, its light cannot be covered or a volcanic fire under the sea bed cannot be extinguished by the sea water. Likewise, the coming and going of the effects of the three modes on his body, do not diminish the Supreme knowledge that has enlightend his whole being. Though the three modes continue their confounding play in his body he is not bothered even to take cognizance of them. Even if the reflection of the moon falls in the water, the moon remains undisturbed. In spite of the activities of his body due to the modes, his mind is unwaveringly still. A snake casts his old skin & enters a burrow in the ground, but does not bother what happens to his skin outside, likewise, a person with Supreme knowledge does not bother about the variations of his bodily activities. A lotus blooms & spreads his fragrance all around in the sky, but the fragrance does not come back to the lotus when it fades. When the individual self merges with Supreme Self, it does not care about the happenings to body. Birth, old age, pleasure and pain, happiness and unhappiness and also death belong to the body. The spirit is free of all these variations. When an earthen pot breaks to pieces, the sky inside the pot merges with the sky outside. Once the individual Self loses its awareness into the Supreme Self, who will care for the body ? Though the soul is embodied, the awareness is with the Supreme Self, which is unaffected by the three modes. Just as the peacock's heart is gladdened by the thunder of the clouds, Arjuna's heart was overflowing with delight hearing the above words of Shrikrishna.

अर्जुन उवाच -

कैर्लिंगैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥२१॥

Arjuna asks :

What are the characteristics of those who have transcended the three modes ? What is their way of life ? How does one transcend the three modes ?

Sant Dnyaneshwar explains -

With his heart filled with delight, Arjuna asks Shrikrishna "What are the marks of such a person who is enlightened with Supreme knowledge this way by transcending the three modes ? What is his behaviour in this world ? How does he ward off the three modes ? Oh Lord, you are full of compassion for those who need your blessings, so, please condescend to explain all these in detail.

The Lord Shrikrishna asks Arjuna in reply "Is this your question ?" Because, for a person who has transcended the three modes, the question of his behaviour in the world does not arise. Once we call a man beyond the modes, he is not within their hold and even if he behaves within the modes he is not ensnared by them. If your doubt is how to know whether he is acting within the hold of the three modes but is still free of them & what is the difference between him and another person ensnared entirely by the modes, then please listen; now I will tell you their characteristics.

श्री भगवान उवाच -
प्रकाशं च प्रवृत्तिं च मोहमेव च पांडव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

The Lord said :

Oh Pandava (Arjuna), he is one who does not abhor enlightenment, activity and delusion, when they arise nor long for them when they cease.

Sant Dnyaneshwar explains -

Even if Rajas predominates in his body and will for action arises and he engages himself deeply in activities, still, he is not engulfed in pride that he is the doer nor he gets a feeling of sadness when the activities are over. When Sattva predominates and illumines his senses, he does not get filled with pride that there is no man more learned than him. When Tamas dominates, he is not overpowered by delusion, nor does he feel sorrow when he knows he is ignorant of something. When he is faced by delusion, he does not yearn for knowledge. When he gets knowledge he does not will for action through it, nor is sorrowful when action takes place. Just as the sun does not bother whether it is morning, noon or evening, similarly, he does not bother about effects of the three modes on his body.

When a person is himself knowledgeable this way, does he need to acquire knowledge from others ? Does he gets proud of himself when he does some action ? Will any delusion cover his knowledge ? Will the sea get filled by rain water ? Will the Himalayan mountain get afraid of cold ? The summer will burn the fodder but can it burn the fire itself ?

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥२३॥

He who stays unconcerned, unperturbed by the modes, who stands aloof unwavering, understanding that it is the modes alone that act.

Sant Dnyaneshwar explains -

Knowing that the three modes viz. Sattva, Rajas & Tamas act on the body as per their characteristics, he stays unconcerned whether they come or go. Like a traveller on a journey, stays at a place on the way due to some exigency, in the same way he resides in the body unperturbed. Just as on a battle field, the flag of the army remains unconcerned whether the army gets victory or defeat, he remains unconcerned by happiness or unhappiness due to the play of the modes on his body, as he is aloof from them. The active living principle, the spirit, does not bother whether the food required for the living state of the body, tastes sweet, sour or flat on the tongue. An invitee guest eats the food offered without expression of his likes or dislike out of good manners. A rock or a resting place is unconcerned as to who sits on it for rest. A hill is not damaged by the illusory waves of a lake in a mirage. Likewise, Oh Arjuna, he remains unperturbed by the play of modes on his body. Though the breeze, storms & typhoons play havoc on the earth, the sky stays undisturbed. Can darkness engulf the sun ? Can a dream delude a man when he is awake ? A knowledgeable man does not get deluded by the acts of the modes, but observes them like one sees a movie film. He does not get involved but remains unconcerned. Whether he participates in a virtuous act of the Sattvic mode, or the passions of the Rajas mode or falls into a delusive mood of the Tamas, he is not ensnared by any of them, but remains unwavering & unperturbed. He knows well that the actions of the modes are sustained by the power of his own Self. The sun is the witness to all actions in the world, but remains aloof. The moon is the cause for high & low tides to seas & oceans, but is aloof. Oh Arjuna, I have described to you the characterstics of him who is beyond the three modes. Now hear about his behaviour.

समं दुःख सुखः स्वस्थः समलोष्टाश्मकांचनः ।
तुल्याप्रियाप्रियो धीरस्तुल्यनिंदात्मसंस्तुतिः ॥२४॥

He who regards pain & pleasure alike, he dwells in his own Self, who values a clod of earth, a stone or a piece of gold with equal worth, who remains the same with pleasant or unpleasant things, who is steadfast in his mind and who regards censure or praise with the same equanimity.

Sant Dnyaneshwar explains -

Oh Arjuna, if you look at a cloth from the outside or inside, you see only threads. Similarly, a man who has attained oneness with Me, sees only Myself in all the inanimate and animate things in this world. Just as God imparts liberation to both his enemies as well as devotees, he views both happiness and unhappiness with equanimity. When one's mind is participating in the worldly life with full vigour like a fish in waters of a river, he is exposed to the severe effects of happiness & unhappiness. When he casts off his ego and attains oneness with the Self, he enjoys stillness of equanimity, like the noisy waters of a river becoming silent when they enter the vast ocean. Though he remains embodied, he attains equanimity towards happiness & unhappiness in all worldly dealings. For the pillar which supports the roof of a house, it does not matter whether it is day or night. Similarly, the spirit in the body is unconcerned towards happiness or unhappiness of the body due to the effects of the modes. For a man in deep sleep, whether a snake or a beautiful lady is by his side, is the same thing. For a man who dwells in his own Self, the worth of happiness or unhappiness, a clod of earth or a piece of gold, an ordinary rock or a precious stone, is the same. Whether the pleasures of heaven shower on him or a wild tiger runs at him, he is unperturbed. His mind remains in unwavering stillness. A body that is dead, does not come to life or that which has burned completely does not take its shape again, likewise for him; who is one with his Self, all the worldly desires & temptations are burnt out and cannot grow to disturb his equanimity & stillness of mind. Whether some one showers him with praise or censure, he is unperturbed by both.

> मानापमान योस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
> सर्वारंभ परित्यागी गुणातीतः स उच्यते ॥२५॥

He who remains balanced in honour or dishonour, does not differentiate between friends and foes and has given up all initiative of action, is said to have risen above the modes.

Sant Dnyaneshwar explains -

Even if he is worshipped as a God or surrounded by chariots, horses & elephants thinking he is a king, or he is beaten up taking him to be a thief, or his friends and relations come to converse with him or persons come near him as enemies, all is same to him. His equanimity does not leave him. Just as the sun does not know the difference between day & night or the sky does not take cognisance of what season of the year is going on earth, similarly his reasoning faculty does not differentiate but remains on the same level of equality. He appears to others as not starting any activity, not participating in any event and aloof from worldly life. He does not entertain thoughts of this visible world or the other invisible world, but he goes through events as they happen to pass around him & he partakes whatever comes naturally to him. Like a man who has a heart of stone, nothing gladdens his heart or depresses him. A man whose behaviour and course of life is as described above, know for certain that he is beyond the effects of the three modes. Now, I will tell you how & by what means he thus transcends the three modes. Listen to me attentively.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥२६॥

He who worships me with singular unfailing devotion, rises above the three modes and becomes worthy of attaining Brahman.

Sant Dnyaneshwar explains -

That man who worships me with singularly directed devotion towards me he alone is able to transcend the three modes. Oh Arjuna, now I will explain to you, who am I ? How to be devoted to me ? What is singularly directed devotion ?

I am in this world as if the sweetness and the sugar is the same, the flames and the fire is the same, the void & the sky is the same, the shining brightness of the jewel & the jewel is the same, the liquidity of water and water is the same. I am the lotus as well as its petals & the tree as well as its branches, leaves & fruit. The Himalaya Mountain and the cold that envelops it or the milk and its fermented form the curds is the same, similarly the universe & myself are the same. The waxing & waning forms are not separate from the moon, the butter oil, even if it thickens on freezing is same, the gold ornaments even if melted & made into brick form it is the same. Even if the cloth is not torn and made into separate threads, it is woven out of threads only. In the same way, I cannot be separated out as an independent entity from the universe, because I am the whole universe. To know me as such is called the undifferentiated, singularly directed intellectual view of my devotee. If any differentiated view appears, it is not true devotion. Therefore have firm faith that I dwell in your own Self. Do not differentiate yourself from me. If small thin gold discs are stuck on a gold ornament, they are not different from the ornament. Similarly, do not consider yourself separate from the universe. Just as the rays of the sun are not separate from sun, in the same way, apparent different forms in the world are not separate from me. The smallest of wave on the sea is not separate from the sea, likewise one is not separate from the Supreme Self. To think thus is true devotion and the highest knowledge.

When the cloud showers rain on the sea, the cloud & the sea appear as if joined by unbroken currents of raindrops. Similarly, the triplet of devotion, devotee & worship is filled with the Supreme Universal Self. Just as the sky inside the well & its vast expanse outside is connected, similarly one's individual Self and the Supreme Self should not be differentiated. Just as the image of the sun in water and the sun have the continuty of sun's rays, similarly the perception that one is the same as Brahman pervades an individual's identity, the Universe & Brahman are seen undifferentiated. Oh Arjuna, when one drops a rock of salt in the sea, it dissolves. Once it dissolves completely, the process of dissolution stops automatically. The fire that burns the grass stops burning automatically, once all the grass is burnt. Likewise, the Supreme knowledge that unites one with the Brahman, itself disappears, once union of the individual Self with Supreme Self is accomplished. The feeling that the Great God is beyond and the poor small devotee is lonely on this side, disappears & the union of God & the devotee only remains. In this state, the talk that this union exists or that the devotee has transcended the three modes, becomes devoid of proper expression. This state is called the Realisation of Brahman and is reached by one who does not differentiate Me from the universe. That devotee who reaches Me with these characteristics attains Absolute Realisation. Just as the water of a river has no other aim of movement except to reach the sea, likewise, Oh Arjuna, a devotee that worships me with the Supreme knowledge, is bestowed with the crowning glory of Realisation with Brahman. This Realisation, Oh Arjuna, is called Liberation with intimate absorption in the Supreme Reality. It is also known as the fourth principal object of human life i.e. Liberation (the first three being 'the righteous conduct of duty', 'earning of wealth', 'Fulfilment of desires')

My worship is the ladder that reaches you to the top i.e. Liberation or absorption into Brahman. Do not involve yourself into the false notion that My Worship, the means to attain Brahman and Me are two different things.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

I am the firm foundation on which stands the abode of Brahman, the immortal and the imperishable, the eternal law and absolute bliss.

Sant Dnyaneshwar explains -

Oh Arjuna, what is named as Brahman and is called by various names, I am the same & the names are also mine. The moon and its halo are the same; Likewise, Oh Arjuna, I myself and Brahman are not two different things. Brahman which is eternal, unchangeable, unshrouded, representing the universal law and giving absolute unbounded bliss, is my own Self. The final identity into which the highest state of knowledge after wiping out all ignorance merges, is Me only. Thus addressed the Loved one of all devotees, who repose their abundant love & faith in Him. King Dhrtrashtra, then said to Sanjay, by telling all these things, do not make me anxious about the victory of my sons & the stage of battle reached by them. Seeing the mind of the king is still not overwhelmed by love & devotion towards The Lord, Sanjay feels sad & is filled with pity towards the king. He prays to the Lord to create devotion in the King's heart & remove the state of delusion in which he is steeped. While thinking thus about Dhrtrashtra, the mind of Sanjay was still floating in the lake of delight created by the words of Shrikrishna to Arjuna and he is eager to say what Shrikrishna further tells to Arjuna. I will convey to your heart the sense of delight that poured forth from their conversation.

Thus ends the fourteenth chapter entitled the Yoga of Differentiation of the Three Modes, through the dialogue between Shrikrishna and Arjuna in the Upanishad of Bhagwadgeeta.

(To be continued....)

- P. D. Dharwarkar

188, Guruwar Peth, Tilakwadi, Belgaum-6.

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God's experience is to be regarded as a mountain, the approach, the attack and the appropriation of which is equally difficult, but once the process is started, its immanent energy or hope will carry you to the end in the midst of, and inspite of difficulties.

- Dr. R. D. Ranade

When the spiritual power descends and envelops, the whole Universe appear to be full of Power, Peace and Joy.

- Sri Gurudev

The Application of Santometry to the Luminaries of Anubhava Mantapa

By employing a research technique of Santometry it is possible to present precisely the assessments made by somebody or the other of certain saints in relation to some other saints or gods/goddesses (including their vehicles, instruments etc;). The object of this paper is to apply this research technique to the assessments of some luminaries of Anubhava Mantapa (a stage for Veerasaiva philosophico-spiritual discussions at Kalyana in Bidar district during twelfth century) like Allama Prabhu/Prabhudeva, Basaveshwara/Basava, Channabasava, Siddharama/Siddharameshwara, and Akka Mahadevi. It is desirables to deal with the same after outlining profiles of the five luminaries of Anubhava Mantapa.

Allama Prabhu-the president of Anubhava Mantapa was born at Belligavi (Shikarpur Tq. Dist. Shivamogga). His parents were Nirahankara (?) and Sujnani (?) and his spiritual teacher was Animishadeva. Ankitanama (proper name) of Prabhudeva's Bedagina Vachanas (riddle like vachanas) that are steeped in mysticism is Guheshwara. The number of his vachanas is over one thousand. Prabhudeva has been compared to Sthoolakaya, Shoonyakaya, Animisha, Jangama, Nirmaya, Parasiva, Socrates,[1] Jesus Christ-the founder of Christianity.

Another great luminary of Anubhava Mantapa is Basaveshwara. His birth place in Ingaleshwara (Basavana Bagewadi Tq. Dist. Bijapur). He was born about 1130 A.D. and died around 1200 A.D. Basaveshwara's parents (Madarasa and Madalambike) belonged to an orthodox Shaivite Brahmin family. In his boyhood he refused to observe a sacred thread ceremony/upanayana and went to Koodalasangam where he was initiated by Jataveda Muni into Veerasaiva Sampradaya. He became the chief minister in the court of Bijjal King for sometime and married Neelalochana (Bijjal king's younger sister) and Gangambike (the daughter of Basaveshwar's maternal uncle-Baladeva). He breathed his last at Koodala Sangama (a confluence of the Krishna and the Malaprabha). Ankitanama of his devotional vachanas is Koodalasangamadeva. The total number of Vachanas extant is 1250. It may be pointed out that Basava has been assessed in relation to Nandi, Tukarama (1598 A.D. 1650 A.D.) Plato[2] (427 B.C. - 347 B.C.), St. Paul.[3]

Channabasava is the son of Shivadeva and Akka Nagamma (Basava's elder sister). He was initiated by Basava. Basava, Akka Mahadevi, Prabhudeva regarded him as a great God-realizer (Maha Jnani). It is believed that he left his mortal coil at Ulavi in North Kanara district. Kudala Channa Sangamadeva is the Ankitnama of his 1,503 vachanas. He has been compared to Samartha Ramadasa Swami (1608 A.D. - 1681 A.D.), Phaedo[4], Martin Luther[5] (1483 A.D. - 1546 A.D.).

Channabasava seems to have initiated Siddharama (Kulkarni 1992 : 355). Siddharama's birth place is Sonnalige (Solapur) and the names of his parents are Muddugowda and Suggavve. At one time Siddharama - a great Karma Yogi took delight in building tanks, wells, ponds, temples. Prabhudeva corrected and purified Siddharama's path of Karma Yoga. Siddharama was convinced that by mere construction of temples etc., God cannot be attained and repented over his past deeds and went to Anubhava Mantapa along with Allama Prabhu. Siddharama claims that he has composed 68000 Vachanas but only 1679 vachanas composed by him are now available. Kapil Siddha Mallikarjuna, Kapilsiddha Mallikarjuna Linga, Kapilsiddha Malleshwara, Kapilsiddha Mallanathayya, Kapilsiddha Mallikarjuna Yoginatha are Ankitanamas of his Vachanas (Vidyashankara 1993:XVII) Siddharama has been compared to St. Augustine (354 A.D. - 430 A.D.).

The last luminary of Anubhava Mantapa is Akka Mahadevi - the daughter of Nirmala Shetty and Sumati in the opinion of Chamarasa or Onkar Shetty, Lingamma according to Rachakavi (Nayaka 1979:4). The birth place of Akka Mahadevi is Udutadi Dist. Shivmogga. When the Jain King Kaushika, after a visit to the temple in her home town, Udutadi became besotted with her, she turned down his marriage proposal on two counts. One, she was already married to Shiva, and two, he was a Bhavi, a non-Shaivite.

One version of the story tells of how when-Kaushika threatened to kill her (Mahadevi's) parents, she gave in on the condition that she should have the freedom to worship Shiva, the freedom to serve His devotees and the freedom at all times to serve her Guru. (Gurulinga Devaru is the name of a spiritual teacher of Akka Mahadevi). The king of course couldn't keep his word (Kala Krishna Ramesh 2000:1) and she left the palace once and for all in search of her God. Her Ishtadevata was Mallikarjuna. She attained Spacelessness (Nirbayalu) at Kadali Bana near Shrishaila. Akkamahadevi's 354 vachanas are available and Ankitanama of her vachanas is Channa Mallikarjuna. Apart from her vachanas, her Yogangatrividhi is a small but significant bunch of verses in tripadi metre, which is replete with her mystical experience (Garg 1987:4). Mirabai (1498 A.D. - 1546 A.D.) has been compared to Akka Mahadevi. Hereafter, assessments of the five luminaries of Anubhava Mantapa in relation to some other saints etc., can be taken up.

Prabhudeva unveils in one of his vachanas that in Krita (the age of complete rightousness and delight), Treta (a period of gradual deterioration of morality), Dwapara (an age of oppression, disease and insecurity), Kali (an age of unrightousness, cruelty, and destruction followed by the original age) he was Sthoolakaya, Shoonyakaya, Animisha and Jangama incarnate respectively, (vide Siddhapparadhya 1987:2)

According to Harihara - a great Kannada poet at the abode of Lord Siva-Kailasa a Sharana/devotee called Nirmaya was in infatuation with a lady and therefore he was cursed and incarnated in Bhurloka (the earth) as Allama. But Chamarasa - the author of Prabhulinga lile takes a different stand and points out that Allama is not Nirmaya but a direct incarnate of Parasiva (Siddhapparadhya 1987:2)

Now, how Basaveshwara and Channabasava have been assessed in relation to some other saints etc., can be observed. Generally the orthodox veerasaivas believe that Basaveshwara is an incarnation of Nandishwara. (See 1999:273). Nandishwara/Nandi is a vehicle bull of Lord Shiva.

Basaveshwara has been compared to Tukarama - an emotional Maharashtrian saint whose worldly life was full of miseries. Tukarama suffered a loss in the trade. He lost his first wife and also a son in a dire famine. Tukarama was initiated in a dream by Babaji. There are various collations called Gathas of the Abhangas of Tukarama (vide for details Ranade 1988:263-69). Prof. R. D. Ranade (1960:7) regards that Basaveshwara occupies the same place in Kannada mysticism which Tukarama occupies in Maharashtra Mysticism, because they both have the same fervent attitude towards God which enables them to approach Him directly.

In his 'Pathway to God in Kannada Literature' Prof. R. D. Ranade (1960:7) writes, 'If Basaveswara may be regarded as the Tukarama of Kannada mysticism, Channabasava may be likened to Ramadasa. He is the disseminator of faith, the active worker and the organizer as Ramadasa. Shivaji's preceptor and guide was Ramadasa. Ramadasa practised severe austerities at Takali for a period of twelve years, in the course of which it seems Rama appeared to him in a vision and initiated him (vide for details Ranade : 1988 : 361-62). *Dasbodha* and *Manache* shlok are the important works of Ramadasa.

A plunge may now be taken into the assessments of the first three luminaries of Anubhava Mantapa (Prabhudeva, Basava, Channabasava) in relation to some great philosophers. Prof. R. D. Ranade (1960:6) observes, 'If we take the Greek philosophers, such as Socrates, Plato and Phaedo they are present in Anubhava Mantapa at Kalyan, Prabhudeva representing Socrates, Basaveswara representing Plato and Channabasava representing Phaedo.

It is equally interesting to see how Prof. R. D. Ranade compares the four luminaries of Anubhava Mantapa (Prabhudeva, Basaveshwara, Siddharama, Channabasava) to some Christian saints. In the words of Prof. R. D. Ranade (1960:7), "If we go to the Christian period, we shall see that corresponding to the four great representatives of Christianity in the development of Christian thought, namely, Jesus Christ, St. Paul, St. Augustine and Martin Luther, we have among the Karnataka mystics their representatives of Prabhudeva, Basava, Siddharama and Channabasava who adorned the Anubhava Mantapa.

Before proceeding to see how Mirabai/Mira has been assessed in relation to Akka Mahadevi a brief biographical sketch of Mirabai - a great poetess saint of India can be given.

Mira was married to Bhojaraja, the son of Rana Singh of Chittoor. Within five years after the marriage, Mira's husband died in the battle and there was no one to care her. She was branded mad and several attempts were made on her life. Mira set out for Brindavana and freed herself from the constant fear of her family members. She sang and danced in freedom before Lord Krishna. Later she moved to Dwaraka where she breathed her last. Mira's songs (about 400) were written in Brajabhasha. She used at the end of her devotional songs 'Mira Ke Prabhu Giridhar Nagar'. Her spiritual teacher was Raidas.

Mirabai like Akka Mahadevi rejected the limiting privileges of Royalty and went out into the public places forbidden to her as a member of the royal household in persuit of her divine beloved, Shyam. (Kala Krishna Ramesh 2000.1)

Finally, the main cases of the application of Santometry to the above mentioned five luminaries of Anubhava mantapa may be briefly recapitulated in the following tables on page 59 & 60.

Notes :

1. Socrates was a great Greek mystic philosopher. He aimed at seeking truth and discussed subjects like morals, justice, honour, and beauty mainly by adopting the method of questioning. The officials of Athens considered his teachings immoral and charged him that he was misleading the youth. He was condemned to die by drinking hemlock. He drank hemlock and embraced the death joyfully instead of fleeing from Athens. (Socrates smiled and said "poison has no power to kill sage, for a sage lives in reality, and the reality is eternal. He smiled and took the poison) (Swami Rama 1978:315).
2. Plato came under the influence of Socrates in, 407, B.C. and became his ardent disciple. 'Republic' is one of the great works of Plato. The dialogues in Sunya Sampadane are planned very

KALEIODOSCOPIC TABLE OF SANTOMETRY

Sl. No.	Who is compared	To whom compared	By whom compared	Aspect/s of comparison	Remarks
1.	Allama Prabhu	a. Sthoolakaya b. Shoonyakaya c. Animisha d. Jangama	Self	Incarnations	Same
2.	Allama Prabhu	Nirmaya	Harihara	Incarnation	Same
3.	Allama Prabhu	Parasiva	Chamarasa	Incarnation	Same
4.	Allama Prabhu	Socrates	R. D. Ranade	Dialogue pattern intended to connect experience and expression.	Similar
5.	Allama Prabhu	Jesus Christ	R. D. Ranade	Contributions to the development of thoughts in the new faiths.	Similar
6.	Basaveshwara	Nandi	Orthodox Veerasaivas	Incarnation	Same
7.	Basaveshwara	Tukarama	R. D. Ranade	Place in mysticism	Similar

Sl. No.	Who is compared	To whom compared	By whom compared	Aspect/s of comparison	Remarks
8.	Basaveshwara	Plato	R. D. Ranade	Dialogue pattern intended to connect experience and expression	Similar
9.	Basaveshwara	St. Paul	R. D. Ranade	Contributions to the development of thoughts in the new faiths	Similar
10.	Channabasava	Ramadasa	R. D. Ranade	Disseminator of faith, the active worker, organizer	Similar
11.	Channabasava	Phaedo	R. D. Ranade	Dialogue pattern intended to connect experience and expression	Similar
12.	Channabasava	Martin Luther	R. D. Ranade	Contributions to the development of thoughts in the new faiths.	Similar
13.	Siddharama	St. Augustine	R. D. Ranade	– do –	Similar
14.	Mirabai	Akka Mahadevi	Kala Krishnan Ramesh	Rejecting the limiting privileges of Royalty and worldly desires.	Similar

much on the lines of the Platonic dialogues (Ranade 1960:7). Sunyasampadane refers to the works, which collate and present selected vachanas of the Veerasaiva Vachanakaras of the 12th century. The works are in the nature of dialogues and describe how to attain 'Sunya' or realization of Brahma (Garg 1987:156).

3. St. Paul is the second founder of Christianity. In his early life he hated Christians. He became a convert in A.D. 31. His services in the spread of Christianity were noteworthy. He was executed by the Roman authority in the A.D. 67.
4. Phaedo was a Greek Philosopher and the founder of the Elis School. He was the native of Elis. He was born in the last years of the 5th Century B.C. In the war of 401 B.C. - 400 B.C. between Sparta and Elis he was enslaved in Athens. He became a pupil of Socrates, who conceived a warm affection for him. Shortly after the death of Socrates Phaedo returned to Elis (Encyclopaedia Britannica Ltd; Vol.17, 1962 : 686).
5. Martin Luther was a professor of theology and also a monk. He translated the Bible into German. He was a fearless critic of the Church.
6. St. Augustine was born at Tagaste, a small town in the eastern part of the adjacent province of Nomidia. His parents were Pertricius and Monica. (Encyclopaedia Britannica Ltd. Vol. 12 1962:681-82) Having led a life of the sin in the beginning he later became one of the Great saints of the world. He is also considered the second founder of Christianity (vide for details Ranade 1997:57). St. Augustine was a great Christian Bishop and Philosopher and the author of "Confessions".

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"God is Love, whoever lives in love is in God."

(1 John 4:16)

"Love your enemies and pray for those who persecute you"

(Matthew 5:44)

"We are all God's temple and God's spirit lives in us"

(1 Corinthians 3:16)

BOOK REVIEW

The Integral Advaitism of Sri Aurobindo : by Ram Shankar Misra, *Publisher : Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi-110 007, 1998. Pages : XVIII+437, Price : Rs. 495/-*

Sri Aurobindo occupies a prominent place in the philosophers of modern India. He has produced monumental works on the Vedas, the Bhagavadgita and on Yoga. He has interpreted the ancient Vedic and Vedantic thought and has given a new orientation to it. His system of Vedānta is called Integral Advaitism. It is developed with great thoroughness in his great work 'The Life Divine' (two volumes).

The Integral Advaitism of Sri Aurobindo has certain distinctive features, which distinguish it from the other great systems of the Vedānta. A most distinctive feature of Sri Aurobindo's Integral view of Reality is that he has established it on the basis of higher reason, which he significantly calls 'Logic of the Infinite'.

The Integral knowledge is not a construction or creation of the mind and is not speculative in character. It is a fact of our spiritual consciousness and experience. In his great work 'On the Veda' Sri Aurobindo has clearly stated that the ancient seers had made an ascent to that supreme level of spiritual consciousness, where they were in possession of Integral knowledge and had direct and immediate experience of Integral Reality. The ascent of man to a higher divine or supramental status and the transformation of man into a superman may be conceived as a future possibility.

The Integral Advaitism of Sri Aurobindo affirms the reality of the world as well as of the Absolute. Philosophy cannot ignore the claims of either Matter or Spirit. A spiritualistic philosophy that denies the reality of Matter is as one-sided as a materialistic philosophy that totally denies the reality of Spirit. So philosophy must steer clear of the two extremes of 'the Materialistic Denial' and 'the Refusal of the Ascetic.'

It is true that there is no such thing as an objective reality independent of consciousness; but at the same time there is a truth in objectivity and it is this that the reality of things resides in something that is within them and is independent of the interpretation our mind gives to them and of the structures it builds upon its observation. These structures constitute the mind's subjective image or figure of the universe but the universe and its objects are not a mere image or figure.

Sri Aurobindo fully upholds the primacy of consciousness. But this consciousness cannot be identified with mind. This is the Supreme consciousness which underlies the subjective and the objective orders of existence and constitutes their essence. The whole universe is the creation of the Supreme Consciousness-Force. Reality is integral in nature. It includes all the aspects of existence in it and at the same time it transcends them all.

The realisation of the principle of unity running through the world of multiplicity is the main work of reason. Reason becomes more and more concrete and integral as it links together all the manifold objects of the world by the one fundamental principle of unity. But this is not enough. Reason has to find unity not only between objects of the world, but also between subject and object or between itself and the world.

What is magic to our finite reason is the logic of the Infinite. The logic of the Infinite is neither a postulate of dogmatic reason, nor of a blind religious faith. It can be understood as well as justified by our synthetic and comprehensive reason. If it were altogether inconceivable by our human reason, then the latter would not have been able to understand or comprehend anything regarding the nature and working of the former. Then the reason would have had an attitude either of scepticism or agnosticism towards it.

Force inherent in the pure Existent may be at rest or may be in motion. When it is at rest, it nonetheless exists. Indeed it is the nature of conscious force to have this alternative possibility of rest and motion, the first meaning self-concentration and the second self-diffusion. Becoming is thus nothing but the state of movement and Being is the state of rest of the Absolute. The world comes out of nothing but the immutable Brahman or the Absolute.

The Absolute or Brahman manifests itself to our consciousness as an eternal and infinite Self-existence, Self-awareness and Self-delight of being. So the highest and the best positive affirmation that the human consciousness can make of the Absolute is that it is Saccidānanda. In the concept of Saccidānanda we find three terms, namely Sat or existence, Cit or consciousness and Ānanda or bliss. But it does not mean that Saccidānanda is constituted of these three separate principles. The Absolute or Saccidānanda is an indivisible reality.

The Absolute can be known and realised by our spiritual and supramental consciousness. So whereas the Absolute is unknowable to our sense-experience and reason, it is not unknowable to the higher states of consciousness, the spiritual and the supramental consciousness, which can be attained by man in the course of evolution. Man has the power to transcend the level of sense and intellect and attain a higher level of consciousness called intuition and supramental consciousness.

The Absolute, according to Sri Aurobindo, is not only pure Being or Existence but it is also Consciousness-Force. It is due to its conscious force or Māyā that Brahman manifests itself as the universe and the individual souls. Māyā is the supreme and universal consciousness and force of the Eternal and the Infinite and, being by its very nature unbound and illimitable; it can put forth many states of consciousness at a time, many dispositions of its Force, without ceasing to be the same consciousness-force for ever. Māyā or Prakṛti is nothing but the outward aspect of the supreme conscious Force.

As the Absolute is Existence and conscious Force, so it is also Bliss. The Upaniṣad also says 'that which is infinite is bliss' (Chāndogya 7.23.1). We can realise the Bliss through intuition. Our senses and intellect can give us only a shadow of the absolute bliss. It is only when one gets rid of the limitations of the ego and realises the psychic entity within, that he can enjoy the bliss of Brahman. The happiness or joy that is found in the world of duality in the different grades of manifestation is nothing but a part of the absolute bliss.

The highest end of man's life is the realisation of Self. But the tragedy of man's life is that he is not ordinarily aware of his Self. He identifies himself with his psycho-physical organism and with the objects of the world, but remains unaware of his Self. The result is that he is deprived of the real joy of life and becomes subject to all sorts of sufferings. Hence the lower desires have to be cancelled if one aims to attain immortality.

Why should Brahman manifest the world at all? What is the purpose of creation? Sri Aurobindo answers this fundamental question in two words - "for delight." This may appear outwardly as a sort of poetic answer to a philosophical problems; but it has a great and deep significance behind it. It is Līlā or sport of Brahman. The world is created out of Bliss, by Bliss and for Bliss. Līlā indicates a spontaneous sportive activity of Brahman as distinguished from a volitional effort. The concept of Līlā signifies freedom as distinguished from necessity.

To say that the Absolute is above all relations does not necessarily mean that all relations that are predicated of the Absolute are false or unreal. If it is said that man as man transcends the relationship of father and son, it does not mean that his relationship with his son as father is false or unreal. The transcendence of the Absolute only means that the whole truth of the Absolute cannot by expressed by relational categories.

Sri Aurobindo's conception of Supermind enables him to deal effectively with the problem of creation and to find a proper reconciliation between the Absolute and the finite world. The Supermind is to him a link between the Absolute and the finite world. Above the Supermind there is the pure being of Saccidānanda and below it the analytic consciousness of mind, which knows only by division and separation and has only an indirect and secondary apprehension of unity and infinity.

The individual Divine or Jīvātman would realise itself as a soul-form of the Universal Divine. By the comprehending consciousness it would be able to realise its unity with the one and with all the other soul-forms and by the apprehending consciousness it would realise itself as different from the one and from other soul-forms. Thus it is capable of enjoying its individual movement as well as its oneness with the one and with all other soul-forms.

According to Sri Aurobindo. contradictions do not really exist in reality but in our limited, ignorant and partial mind or intellect. So instead of sacrificing reality or any part of it at the altar of mind or intellect, we have to sacrifice the limitations of mind at the altar of reality. We have to replace the narrow and limited mental view by the supramental and integral view in order to have an all-embracing view of reality.

The whole of our subjective existence is not exhausted in the ever changing mental states. There is something called the Self, which is over and above the changing conscious experience. But we are not aware of the Self as long as we remain identified with the different states of mind. As Sri Aurobindo puts it, "It is when I entirely detach the mental person from his act of self-experience that I become fully aware of first, of the sheer ego, in the end, of the witness self or the thinking mental person, the something or someone who becomes angry and observes it but is not limited or determined in his being by the anger or the perception."

Our surface consciousness or mental knowledge is a state of knowledge, but it is a limited, imperfect and inadequate knowledge and hence can be called a kind of ignorance. The human mind is ignorant of the true nature of the world. It cannot have a direct and intimate knowledge of the world but has to depend on the sense experience to establish contact with the world. It does not know the world as it is but as it appears to the senses. Thus our mind knows only the phenomena and not the noumena or the reality underlying the world.

Life is a form of Consciousness-Force. It is a mode of Saccidananda. The divine principle manifests itself in the form of life as it does manifest itself in the form of matter and mind. As matter is the final form of manifestation of the principle of Existence and mind is the manifestation of Supermind, in the same way, life is a form of manifestation of Consciousness-Force. The Consciousness-Force assumes the form of life for proceeding ahead with the work of creation.

It is the principle of Life which maintains the existence of organism and enables to adjust itself to its surrounding and to the world at large. It is due to the energy of Life that mind is able to influence the body and direct its operations. But for the principle of Life, mind would not have been able to keep in touch with body. So the life-energy brings mind and body in touch with each other and thus gives the organism a distinct unity and enables it to carry on all its workings.

It is necessary that life should become conscious and aware of its divinity. It should unite and become one with the divine consciousness-force of which it is an external aspect and projection. We have to realise that not only there is divine principle within the body called soul which is eternal and whose aim is to realise its eternity in this life, but the principle of life itself has to realise its divinity and eternity in the phenomenal world by becoming one with its original source and power.

Sri Aurobindo holds that because there has already been an involution of Spirit into matter, so matter can rise again in the course of evolution to the status of Spirit. This process of rising or ascent of matter to its essential and supreme level viz. the principle of Spirit is known as the process of evolution. The world is moving on in a process of evolution. Matter has evolved life out of itself, and mind has evolved out of life. So there is certainly a continuity between matter, life and mind.

The modern researches in animal psychology bear a clear testimony to the presence in animals of sensations, memories, impulses, emotions, mental associations etc. They seem to be possessed of practical intelligence. We find a deep gulf between the vegetable and the animal kingdom. The life-force in plant is outwardly utterly devoid of consciousness. But the life-force in the animal is possessed of quite a new principle altogether. It is that of mind.

The next stage of evolution is that of man. Here nature seems to come to a fuller realisation of itself. In man the conscious mentality develops to a far greater extent, and though he is at first not fully self-conscious, he is capable of rising higher and higher in the range of self-consciousness. Man looks at his sensations, volitions, emotions, impulses and mental associations from a higher stand-point. His thoughts, feelings and willing are meant for the realisation of higher ideals.

The doctrine of rebirth has been considered as an integral part of Indian Philosophy. This doctrine has been accepted not only by the orthodox schools of Indian Philosophy but also by the Buddhist and Jaina schools. The true ideal is regarded as redemption from the bondage of birth and death. The soul which is on the path of liberation gets rid of all *karmas*. Then the individual gets liberation.

The soul has not finished what it has to do by merely developing into humanity; it has still to develop that humanity into its higher possibilities. The same reason which made the soul pass through a succession of births in the lower grades of existence before reaching the human status, make the human soul pass through a further succession of human births in order to attain a higher state of consciousness. The succession of rebirths of human soul through higher and higher forms will continue till the supramental status is reached and mind is transformed, transmuted and replaced by the Supermind.

Man is not ordinarily aware of his soul. There is a peculiar paradox that the individual exists by the soul but he is not normally aware of it. He considers himself an embodied being, a psycho-physical organism. The soul remains hidden beneath his personality. The soul constitutes the real essence of our personality. The other parts of our personality are not only mutable but perishable. The soul in us persists and is fundamentally the same always.

When the psychic comes to the front and assumes the reins of administation, progress in Integral Yoga is enormously accelerated and there is a sure and quick movement towards the dynamic realisation of Truth. It is the psychicisation which can effectuate a true integration or harmonisation of our being, because the psychic entity is the central principle of integration within us.

Sri Aurobindo lays great stress on self-surrender to the Divine. He says, "If you are to do this Yoga, you must have only one desire and aspiration, to receive the spiritual Truth and manifest it in all your thoughts, feelings, actions and nature."

The spirit of the liberated individual or the Jivanmukta is not affected in any way by the actions of life even though the body has still to act in accordance with the laws laid down by the *prārabdha karmas* and to experience the resulting joys and sorrows of life till death. The difference between an ordinary man and the Jivanmukta consists in the fact that while the former labours under the misapprehension of being the agest or doer of actions, and has thus to reap the resulting fruits in terms of the shocks and sufferings of life, the latter remains completely unaffected by the varying experience of bodily life and enjoys in his spirit the complete freedom and bliss of the divine existence. The Jivanmukta attains his individual salvation and sets a shining example to other spiritual aspirants also.

The author Ram Shankar Misra deserves high praise for his scholarly elaboration. He has compared the philosophy of Sri Aurobindo with that of many Indian and Western scholars, ancient as well as modern. He has given a complete, comparative and critical view of the Integral Advaitism of Sri Aurobindo.

– Dr. B. R. Modak

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On his spiritual experiences, Gurudev said that he had spiritual experience prior to 1900, solely by the grace of Shri Bhausaheb Maharaj. While reading Swami Vivekanand's book 'Raj Yog', Gurudev had photic experience, and hence he read the book for 3 days. In 1910, he experienced a vision (Roop), at the crest of "Uma-Rameshwar" temple at Jamkhindi. The 'Roop' contained Golden Blue Stars. Gurudev stated that in state of Sadhana, one can experience, body fragrance, sweetness of voice etc. While according to physics, visible hand of colours has only 7 colours, sadhaka can experience innumerable luminous, bright colours. Gurudev himself had such experience.

- (As told by Gurudev to Shri Babasaheb Sangoram)

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